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SUMERIAN GRAMMATICAL TEXTS

BY
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LIST OF ABBREVIATIONS

- AJSL. American Journal of Semitic Languages and Literatures.
 AL³. Assyrische Lesestücke (third edition), by FRIEDRICH DELITZSCH.
 ASKT. Akkadische und Sumerische Keilschrifttexte, by PAUL HAUPT.
 BE. Babylonian Expedition of the University of Pennsylvania,
 edited by H. V. HILPRECHT.
 BM. British Museum, Assyrian Collection.
 Boissier, Choix. Choix de Textes relatifs à la Divination, by ALFRED
 BOISSIER.
 Br. A Classified List of Sumerian Ideographs, by RUDOLF BRÜNNOW.
 Clay, Miscel. Miscellaneous Inscriptions in the Yale Babylonian Collection,
 by A. T. CLAY.
 CT. Cuneiform Texts in the British Museum, by PINCHES, KING and
 THOMPSON.
 DA. Documents Assyriens, by ALFRED BOISSIER.
 Del. H.W. Assyrisches Handwörterbuch, by FRIEDRICH DELITZSCH.
 DP. Documents Pré-sargoniques, by ALLOTTE DE LA FUÏE.
 Historical and Religious Texts. Volume 31 of BE., by S. LANGDON.
 KTA. Keilschrifttexte aus Assur, Wissenschaftliche Veröffentlichungen
 der Deutschen Orient-Gesellschaft.
 KL. See Zimmern, K.L.
 Maḫlu. Die Assyrische Beschwörungsserie Maḫlu, by KNUT L.
 TALLQUIST.
 MDOG. Mitteilungen der Deutschen Orient-Gesellschaft.
 MVAG. Mitteilungen der Vorderasiatischen Gesellschaft.
 OLZ. Orientalische Literaturzeitung.
 PBS. Publications of the Babylonian Section of the University Museum.
 Indicates the new series, replacing BE.
 PSBA. Proceedings of the Society of Biblical Archaeology.
 R. I, II, III, IV, V R. or Raw., refer to the five volumes of the
 Cuneiform Inscriptions of Western Asia, founded by H. C.
 RAWLINSON continued by NORRIS, GEORGE SMITH and
 PINCHES. IV R. refers always to the second edition by
 PINCHES.
 RA. Revue d'Assyriologie.

- Radau, Miscel. Miscellaneous Sumerian Texts from the Temple Library of Nippur, by HUGO RADAU in the Hilprecht Anniversary Volume.
- REC. Recherches sur l'Origine de l'Écriture Cunéiforme, by FR. THUREAU-DANGIN.
- RT. Recueil de Travaux relatifs à la Philologie Egyptienne et Assyrienne.
- RTC. Recueil de Tablettes Chaldéennes, by FR. THUREAU-DANGIN.
- S^a. Syllabar A, published in CT. XI.
- S^b. Syllabar B, published in CT. XI.
- SAI. Seltene Assyrische Ideogramme, by BRUNO MEISSNER.
- SBP. Sumerian and Babylonian Psalms, by S. LANGDON.
- Sum. Gr. Sumerian Grammar, by S. LANGDON.
- TSA. Tablettes Sumériennes Archaïques, by H. DE GENOUILLAC.
- WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.
- ZA. Zeitschrift für Assyriologie.

INTRODUCTION

The present volume includes the greater portion of the grammatical texts in the Nippur Collection of the University Museum which have not been published by DR. POEBEL in Volume V of this series. The author has examined the entire Nippur Collection in Constantinople and Philadelphia, wherefore he is able to state that the volume nearly completes the publication of this class of documents. The preceding statement refers only to grammatical texts in the strict sense of the term. A large number of lexicographical tablets usually designated as "lists" will be published soon by DR. CHIERA. A few religious texts and other miscellaneous material have been included here, having been copied for lexicographical purposes.

The grammatical texts belong chiefly to a large group of tablets known as school texts. They represent the pedagogical books and pupils' exercises of a Sumerian college. In many cases, as for example Numbers 15, 16, 17, 18, the teacher's copy on the left side of the tablet has been severed with a sharp instrument from the scholar's copy on the right. The right half of the tablet containing the scholar's work was probably remoistened and remolded to be utilized for other school work. Numbers 16 and 18 are particularly interesting and important, since they contain the Sumerian original of part of the standard Babylonian and Assyrian bilingual lexicographical work known as *ana itti-šu*. This series of lexicographical and grammatical text books seems to have been written by the Sumerian schoolmen to instruct the learner in business formulæ, legal terms and about words employed in practical life. The Semitic teachers

then edited the series with a translation into their vernacular. The bilingual edition has been found in use in all parts of Babylonia and Assyria. It was much more comprehensive than has been supposed and scholars from time to time have succeeded in proving that many well known grammatical tablets really belong to this great legal text book. In recent numbers of the *Revue d'Assyriologie* several important sections have been published and edited from the remains of the Assyrian edition in the British Museum.

Number 17 reveals a Sumerian text book which was known in later Babylonia and Assyria as *garra-hubullu*, i. e., Sumerian *garra* means *hubullu*, "money loaned for interest." This series was equally important, forming a huge text book on words connected with various sciences or crafts such as geology, zoölogy, botany, the crafts of the carpenter, cabinet maker, etc. Possibly Number 14, a study in geology, belongs to this series. The collection possesses one large tablet which carries a list of over 200 names of stones and objects made of stones. Many lists of this kind, dealing with the sciences and crafts of Sumer and Babylonia, will be made accessible in another volume.

Numbers 5, 11 and 54 represent the kind of school book known as a syllabar, or a list of all the Sumerian ideograms arranged either with reference to their forms (S^b) or to their phonetic values (S^a).¹ The former seems to have been followed by the latter in the completed work, employed as a text book on the signs, their forms and the various phonetic values of each sign. In the Semitic editions of these syllabars, S^b is edited with the Sumerian values at the left and the Semitic

¹ The principle on which Syllabar A, represented by No. 5, was constructed is obscure. The statement made above is only partially correct. In fact the signs in this syllabar do not follow each other in phonetic order for we know from numbers 19, 20 that the Sumerians had not discovered the phonetic relation of the consonants.

meanings on the right. S^a is edited with Sumerian values on the left and the Sumerian name of each sign on the right. It is difficult to understand what object the Sumerian teacher had in mind in writing S^a unless it was to teach the numerous syllabic values of each sign. S^b is originally designed as a work in epigraphy. By means of this list of the signs employed in the Sumerian system of writing and arranged according to their forms, the student was enabled to find at once any sign whose value he had forgotten or which he was unable to identify. Sumerian text books aimed to instruct in the art of writing and the various sciences. Most of the works on these subjects are represented in greater or less degree in the Nippur Collection.

The author has transliterated and translated all of the important texts. In case of material of this kind Assyriologists will I trust give preference to such treatment of the material, which renders an index dispensable.

SUMERIAN GRAMMATICAL TEXTS

4506

This extraordinary tablet carries several badly preserved sections of incantations and rituals after which follow two closely written columns of lexicography, being a study in anatomy. The writer knows of no other published tablet in Assyriology of a similar kind. It is difficult to understand the scribe's object in combining such heterogeneous material upon one tablet. The incantations yield little philological material. In the Obv. 12 note *suġuš=ir-di*¹ for *išdi*.² In the same line *gi=kānu* is new. Rev. 9 *su-'u-ur-ta ta-sa-ar-ma* is found also in ZIMMERN, *Beiträge* 103 note gamma. Cf. also *surtum ša barûti*, Sm. 747, and *ikrib surti*, ZIMMERN, *ibid.*, 190, 22.

The anatomical study clears up the following lexicographical difficulties:

Col. I 3 *uġu a-za-ad=kakkadu*, head. Restores II R. 24, 25. Line 9 shows that the rare word for head is *bibēnu*.

Line 12 *uġu-sag-ki=nak-[kab]-tum*, probably nose, bridge of the nose. Cf. CT. 12, 33b 12, *sag-ki=nak-kab-bu* and BR. 3645. The word occurs also in the Code of Hammurapi §215, "If a doctor open the *na-kab-ti* of a man with a bronze knife (and his eye gets well, or does not get well), etc." Here the *naġabtu* is associated with the eye. Note also BOISSIER, *Choix* 23, 19 f, where the right and left *naġabtu* of a sheep may be black. In SCHEIL, *Sippar*, Cstpl. 583 a demon is exhorted to depart from the body like water from the *naġabtu*, i. e., nostril(?). See also HOLMA, *Körperteile* 17.

Line 13 *uġu-me-ġi=isi*, jaw, see HOLMA, *ibid.*, 34. The meaning is assured by line 14 *me-ġi-gid-da=laġû*, jaw. Therefore *isu*, *issu* is distin-

¹ Text *ki*!

² Cf. MEISSNER, *Assyrische Grammatik*, p. 8(e) and PSBA. XXXII 20, 26 line 27 *ir-da-sin*. See also BROCKELMAN, *Vergleichende Grammatik*, p. 138, g.

guished from *laḫū*, which is here designated as the “long *me-zi*,” *isu* then is only part of the maxillary.

Line 15 *me-zi-gū-da* = *laḫū*, gum,¹ literally, “ridge of the maxillary.”² So the passage in CT. 17, 50, 16 and 19 is cleared up. See also CT. 29, 49, 26 *la-aš-ḫi-šu*.

Line 17 *uṣu-kaṣ* = *apputtum*, forehead, also mark on a slave.

Line 18 *uṣu-gū-bar* = *gū-[ba-ru]*, neck. See also WEIDNER, OLZ. 1912, 209.

In line 27 *birti aḫi* probably means rectum. It occurs also in EBELING, KTA. 32, 43. On *ḫinnatu*, rectum, podex, see CHRISTIAN, WZKM. 26, 390; HOLMA *ibid.*, 172, 65.

Col. II 6 gives the reading of the obscure name *GU-ḪAR* = *ur-u-tum*, part of the liver. For *murḫazinni* (line 19) which here appears with *unṣu* ear, see also AJSL 30, 77, 17 restored from RT. 27, 125 Obv. 2, where it appears to be part of the abdomen.

Line 21 *uṣu gū-tal* = *ku-tal-lu*, back; also in DELITZSCH's Voc. Hittite 7478 II 30.

erutum, back, in lines 22-4 is also established by *uṣu-gū-TAR* = *kutallu*, POEBEL, PBS. V 137, 4. See also MEISSNER, SAI. 2039.

uṣu-sa-gū = *dadanu*, *labanu*, breast, neck. Also *di-a-da-a-nu* PBS. V 137, 6. Here also *gū-sá*, MEISSNER, SAI. 2039, and DELITZSCH's *daddaru*, HW. 212a is to be read *muruš daddani*.

11394

The material which remains upon this fragment represents about one-fourth of the original tablet. The author of the syllabar aimed to give a list of nouns and verbs which concern various professions, and other related material. Obv. III contains various words denoting family relationships and the status of children and slaves. The first two entries in Col. III *dumu-nitaḡ* and *dumu-uš* appear to indicate a distinction between these two terms for *ibila* = *aplu*, heir, although the two signs are indifferent variants of an original sign, REC. 26. In any case *dumu-uš*, “son who follows,” is the original idea of *ibila*,

¹ So already MEISSNER, *MVAG.* 1904, 222.

² *gū-da* = *ṣiḫdu*, ridge.

heir.¹ *dumu-dū* = *mār banû* follows the word for heir, and precedes *dumu-á-è-a* = *mār liḫûti*, adopted son, which eliminates the suggestion that it means adopted son.

Cols. II and III of the reverse discuss words connected with liturgical practice and for that reason the information is valuable. First in II 6 is entered the word *sîr* = *šîrḫu*, melody.² Here follow the interesting terms: *sîr-aṣag*,³ the holy song, of which the elative form occurs in *‘Ninâ sîr-aṣag-dûg zu*, “Ninâ who knows the holy songs,” Gudea, Cyl. B 4, 6. *aṣag* here differentiates *sîr* from *sîr* used in the sense of secular song. *sîr ḡa-mun*, song of loud cries. The term occurs also in Gudea Cyl. A. 27, 12, *ṣag-bi nam-šub sîr-ḡa-mun*, “Within which there is incantation⁴ and loud song.” *sîr nam-nar*, song of the singer’s art, in which a special kind of singer *nâru*, possibly choir boy, is intended. *sîr-nam-gala*, song for the psalmists. *sîr nam-šub*, song of absolution(?). We possess one example of this class of song in ZIMMERN, K.L., 65, *sîr nam-šu-ub ‘Nidaba*, a song of absolution(?) to Nidaba. The contents of this song in any case do not suggest an incantation (*šiptu*). *sîr nam-erim-ma*, song of the curse. Since *sîr* is generally employed for liturgical melody, and incantations were excluded from the liturgies, it is difficult to determine the kind of song intended here. *sîr-gid-da*, a long song, a term applied to a particularly long melody, as the Dublin text, published in this series Vol. X, pt. 2. *sîr-sag* = *šîrḫu reštû*, first melody of a liturgy, the chief melody which gave its name to

¹ Note *uṣ* = *riḫû*, to follow, drive, and the noun *riḫû*, heir, *riḫtu*, heiress.

² Discussed in the Introduction to the author’s *Babylonian Liturgies*.

³ Not to be confused with *mû-aṣag*, “pure incantation,” SAI. 2902, etc. For *sîr aṣag*, see BE. 30, No. 9 III 12, and EBELING, KTA. 16 Rev. 13 = *ṣamâri ellûti*.

⁴ Incantations in the ordinary sense were excluded from the temple. The word *namšub* is probably employed here in the sense of song which brings absolution from sin. See also Gudea Cyl. A. 27, 20 *immir-bi immir-ḡa-mun*, “Whose wind is a raging wind,” a phrase employed of the temple in some mythological sense. On *ḡa-mun* see DELITZSCH’S *Glossar* 211.

a liturgy; see SBP. 332, 9 and 96, 10.. Also ZIMMERN K.L., 25 III 16, *sîr-sag gal-zu* "She that knows well the chief melodies." Cf. also RADAU, *Miscel.* 17, 12.

At the end of Rev. II occur two well known but difficult terms *sa-sûd-da* and *sa-gar*. The full form *sa-bar-sud-da* occurs in ZIMMERN, K.L., 199 I 28; II 34; and the term is commented upon in PBS. X, pt. 2, note on Ni. 7184, 31. *sa-gar-ra-ám*, "It is a *sagar* melody," is the rubric after a musical passage in a liturgy to Libit-Ishtar, ZIMMERN, K.L., 199 II 35-III 4. Note also *giš-ki-gál¹ sa-gar-ra-kam*, The antiphon of the *sagar* melody is (as follows), *Historical and Religious Texts*, p. 12, 16. The rubric will be found also in RADAU, BE. 29, 1 III 5.

Both phrases indicate a song sung with the accompaniment of some instrument. That *sa* denotes an instrument is evident from Rev. III 4, *nar-sa* following *nar-balag*, musician of the lyre.

4502

SYLLABAR B

This tablet contained in its original condition the important text known as S^b. Unlike the later Assyrian and Babylonian editions the Nippur text has only the Sumerian list of signs without Semitic translations and phonetic readings. The tablet is probably Cassite. S^b and S^{b1} originated among the Sumerian schoolmen who wrote out a list of signs based upon their classical Sumerian forms. Similar lists of the first dynasty containing the Sumerian originals of both S^b and S^a will be found in CT. V. Tablet No. 4502 carried six columns of closely written text on each side. The obverse and the reverse as far as the middle of Col. II contain all

¹ For *gi-gal* = *miḫir zamāri*, see my note on Ni. 7184, 33 in PBS. X, pt. 2.

of S^b. At this point the text begins to repeat the entire syllabar. Examples of this kind of repetition are numerous in the school texts at Nippur, but it is difficult to explain in the later periods, for a Sumerian text book of this kind would hardly have been used in the Semitic schools. The tablet probably represents a copy of an early text.

Obverse I is entirely gone. The first legible sign in Col. II is *idim*, fifth sign from the end of S^b Col. I. The text here restores the end of S^b I and the beginning of S^b II. Note the sign *megidda* = *šaĥġtu*, sow, already known from a Berlin variant, No. 523. In S^b II 6 the sign for *amurrû* is identical with that for Akkad, proving an original historic connection between Accad and the Amorites. At this point the Rev. IV sets in as a variant. After a long break Col. III begins with S^b II 47, *zabar*. The sign *MES* = S^b II 54 occurs but once; i. e., *kišib* = *rittu*, and *kunukku*, seal, is omitted. This is correct, since the original sign for *kunukku* was *DUP* and *MES* is a late substitute. S^b II 65 *agargara*, water animals, is omitted and properly so since the sign *NUN* + *HA* properly began with *NUN* in a slanting position *nu-un-te-en*, CT. XI 49, 28. Hence it does not belong here. The sign *TUR* = *tarbašu* occurs twice.

According to our text the signs *dub* = *napāšu* and *balag* = *balangu* are not originally identical. Note that *alad* = S^b III 41 has not the determinative *dingir*. For S^b III 45 *sa-a* = *DIRIG* = *sāmu*, be red, the Nippur text has *KAL*! *AB* occurs but once. The sign *AKA* = S^b IV 4 occurs but once. The sign *gaṣa* is not gunufied but identical with *KUM*. The sign *BAD* is entered thrice. Note the original(?) form of *kisal*. The sign for *garub* and *kisim* is not the one given in S^b IV 52 f. The sign *ab* = *arġu* is omitted. The sign *LIPES* occurs only twice, but *MEŠI* is entered twice. S^b V 65 is omitted. After

a long break we come to S^b V 29. The signs in S^b V 31-3 are clearly misleading in the Assyrian text. After *NUNUZ* in *luġtan*, a jar or bowl, is annexed *BUR* and after *NUNUZ* in *mud* = *huburu* is annexed simply *BI*.

S^b has a break at V 47 which HROZNÝ in ZA. 19, 368 partly restored. Our text at the top of Rev. I is sadly defective but we may hazard the following restoration:

V. 48. *si-ig* = ŠÛ + ŠÛ = *enšu*.

49. *si-ig* = ŠÛ + ŠÛ = *kaṭnu*.

[Here an illegible sign not given in the published Assyrian texts.]

50. *šu-ul* = ŠUL = *idlu*.

51. *du-un* = ŠUL = *hirû*.

52. *ša-aġ* = ŠAH = *šaḫû*. Omitted on Ni. 4502.

53. *šu-bur* = ŠAH = *šaḫû*.

Our text omits *lû-kar* = *ḫablum*.

At the top of Rev. II, *UZU* repeated twice corresponds to S^b VI 23, but *suġur* precedes. The next two signs should correspond to the sign *UBI* and its *šeššig* form *GALAM*, see *Historical and Religious Texts*, p. 45. *ZAG* is entered twice, and also *MUNSUB*. *USAN* is omitted. The idiogram for the river Euphrates is inserted.

In the succeeding portion where the syllabar is repeated a restoration of S^b Col. I would be welcome but our text sadly fails us. For *PEŠ* entered three times our text has the *gunu* of *KAD* twice, followed by *KAD*. Note also that the Babylonian variant in WEISSBACH, *Miscellen*, BE. 13667 has *KAD-GUNU* for *HA-GUNU* in all three positions. Hence the original text was:

pi-eš = *KAD-GUNU* = *naṣāšu*, SA1. 5090.

pi-eš = *KAD-GUNU* = *pašādu*, SA1. 5092.

ka-ad = *KAD* = *kašāru*, SA1. 5096 and 830.

DA is entered twice, after which follows *ID* entered thrice.

Hence S^b I 31-3 is restored:

[a-a] = ID = *idu*.

[a-a] = ID = *aḫu*.

[a-a] = ID = [*emuku*(?)].¹

Here WEISSBACH's text breaks away. The text in 4502 has two signs between *ID* and *maš*, *bar* which correspond perhaps to *gu-ur* and *deššû* in CT. XI 15a 37 f. These signs appear to be *BAD* and *X*.

Our text restores *S^b I šu-[uš] = ŠÛ* and *ni-i = ŠÛ + BIL = puluḫtu*. See also POEBEL, PBS. 104 IV 12 and CLAY's Yale Syllabar 290.

In *S^b HUL* is entered thrice but in our text the third sign corresponding to *bi-ib-ra* is not *HUL* but a similar sign.

Ni. 6061 published as No. 54 repeats a section of *S^b Col. I* several times. This tablet has in each case *BAD* and *ŠÛ* for *BAD* and *X* before *MAS*. Hence *di-eš-šu* in CT. XI 15a 38 must be regarded as a value of the sign *ŠÛ* repeated three places below. *gu-ur* is then a value of *BAD*, a sign entered twice in *S^b* at I 64 (*idim*) and IV 22 (*bad, uš*) = REC. 11. It is possible then that Ni. 4502 entered *BAD* thrice. Perhaps CT. XI 15a 37 is to be restored *ti-il = BAD = balātu* (REC. 11). Hence the sign *BAD* appears in three places in *S^b* and the Assyrian form results from a confusion of three classical signs. Ni. 6061 R. I has instead of *ID* thrice only one sign, which is a peculiar form of *ID* and Col. III has a sign for *ID* resembling that of Ni. 4502.

6509

A small fragment from the right edge of a large tablet. It carries a few lines at the bottom of the last column of the obverse, and at the top of the first column of the reverse, thus forming a continuous text of 20 lines which form a duplicate

¹ This should correspond to CT. XI 15a 36.

of part of Rev. I and IV on Ni. 19791 = POEBEL, PBS. V 152.
The text may be restored as follows:

1. [me-a-an-ti-en]	a-li at-ta ¹	Where art thou?
2. [me-a-an-ti-en]	a-li a-na-ku	Where am I?
3. [me-a-an-te-en-]ne-en	a-li ni-nu ²	Where are we?
4. [me-a-an-ti-]en-zi-en	a-li at-tu-nu ³	Where are you?
5. [me-a]e-ne-ne	a-li šu-nu	Where are they?
6. [me-a] lù me-en-ne-en ⁴	a-li ni-šu-ni	Where are our folks?
7. [me-a lù]za-en-zi-en ⁵	a-li ni-šu-ku-nu	Where are your folks?
8. [me-a lù e?]ne-ne	a-li ni-šu-šu-nu	Where are their folks?
9. [me-a IM-RI-A-mu]	a-li ki-im-ti	Where is my family?
10. [ūr- gim]	ki- a- am ⁶	Thus; like this.
11. [ūr-gîn- nam]	ki-a- am-ma	Thus it is.
12. []	ki-i ki- a- am	After this fashion.
13. []	áš-šum ki-a-am	Therefore.
14. []	ki-a-am ma-at-a-am	
15. []	a-na(?)ki- a- am	For such purpose.
16. za-am-ma	
17. na ú-ta	
18. li-im ú-ta	

13267

This fragment from a two column tablet must remain for the most part uninterpreted. Not only are the Sumerian words badly preserved but the values themselves are unusual. Beginning with line one of Col. II *gig* = *šupurru*[...] is unknown. For *šupurru*, see CLAY, *Miscel.* 53, 122 where the Sumerian is *dur, durum*. In II 5 *ne* = *ḫardu*, strong; see *Sum. Gr.* 231. II 7 *gan* = *ḫarbu*, near; cf. *gana* = *ḫarābu*, CT. 12, 10a 1 and *ku-nu* = *kiribu, sanāku*, press near, BRÜNNOW, Nos. 10587-8 and KÜCHLER, *Medizin* 67 f.; also PBS. I 22, 22.

¹ Ni. 19791 Rev. I 24. That text employs *NI* for *li*.

² Var. Rev. I 25.

³ Var. Rev. I 26.

⁴ Literally "the people—we."

⁵ For this independent form of the 2d per. pl. cf. *za-a-an-zi-en*, Ni. 19791 VIII, 8.

⁶ See POEBEL, PBS. VI, p. 40, 8.

II 11-16 has the Sumerian words for the well known Semitic *ipku*, which forms an element of proper names in all periods.¹ The root is *epēku* and a synonym of *rēmu*,² hence *ipku*, *ipku* mercy. In nomenclature it is represented by *sig*, *šig* a variant of *šág*=*damāku*, and the ideogram in II 11 ends in *sig*. Hence names like *Ipku-Ishtar* mean, "Mercy of Ishtar," etc. Note also *ip-ki-šu lukallimmu-ka*, "May he cause thee to see his mercy," CT. 22, No. 35, 35. Cf. *ibid.* 36, 32. At the end of the fragment two words for diseases are given, *šinittu*, leprosy and *mangu*. In RA. XI, 84, 33 *aš-gig*=*šinnitu*; the word appears as *ši-ne-it-ta* in K. 45, 11. See HOLMA, *Kleine Beiträge* 20.

4608

Obverse 11 contains a fragmentary list of ornaments for women.

DĀG-gig, "black stone." Mentioned with *dāg-UD*, "the white stone," probably to be read *dāg-bar-ra* after CT. 14, 3b 1. See also CT. VI 12b 34 f.

DĀG-NE, mentioned with *dāg-ŠI* as in CT. 14, 3b 3. Explained by *aban pi-in-du-u*, CT. 14, 15, 34 in a list of ornaments of a woman's apparel. *pindā* is explained by *aban išat*, "fire-stone," and by *ianibu*, Rm. 339, 13 f. in CT. 18, 26. The latter stone *ia-ni-bu* is rendered *a-a-ni-bu* (i. e., *ia-ni-bu*)=*dāg-ZA+SUH-UNU-KI*, in an unpublished syllabar, DEL. H. W., 50a and by ^{aban}*ia-ni-bu* (CT. 14, 17a 10)=*dāg-ZA-SUH-UNU-KI* for which CT. 14, 15, 11 has simply ^{aban}*ni-bu*. The sign *dāg*=*abnu* has also the values *zā* and *iā*,³ and consequently *ianibu* and *za-nibu* are both loan-words whose first syllable represents the word for jewel.⁴ *nibu* consequently represents the word without the determinative and we must suppose a value *ni-ib*⁵ for *ZA-SUH-UNU-KI*.

¹ See RANKE, *Personal Names* 89 ff.; TALLQUIST, *Neubabylonisches Namenbuch* 300.

² CT. 18, 22, 34. See also *si-la*=*epiku*, be merciful, POEBEL, PBS. V 102 IV 18, and *sila*=*mindatum*, compassion, *ibid.* 16. The word *sila* came to have this sense from *sila* womb.

³ The value *ia* for Br. 5221 was first conjectured by CLAY, BE. 14, 23 and is confirmed by *Voc. Berlin*, 523 l 25.

⁴ See on the distinction between *dāg*, stone, and *zā*, jewel, *Sum. Gr.* 56.

⁵ V R. 22, 23 gave *za-ba-bu* and CT. 12, 28, 26 *za-ba-[bu?]*; a BERLIN Vocabulary has *za-balam* (DELITZSCH, *Glossar* 218).

DELITZSCH, *H. W.* 50, cites K. 4349, 10 f. *ṣá*(or *ṣā*)-*ZUR-DUG-LI* and (*ṣá*)-*ṣa-ni-bu*¹ as Sumerian equivalents of *ṣa-ni-bu*. According to the ideogram *ṣanibu* should mean "jewel of Hallab," and probably refers to an ornament of the apparel of Ishtar. CT. 14, 15 also contains names of Ishtar's apparel. *dāg-NE* or *ṣá, ṣā, -NE* means precisely "fire stone," and *pindū* is probably for *pentū*, "live coal," hence "glowing object," "fire stone." In this case the disease *pendū* is a kind of red fiery tumor and really the same word as *pentu*.²

DĀG-UR, here for the first time. Probably *aban-bašti*, "jeweled cloth of the pudendum."³

DĀG-TU, explained by (*aban*) *ṣa-ra-ḫu*, CT. 14, 15, 33, another example of the Sumerian *ṣā* "jewel," incorporated into a loan-word. Explained as *ṣā-šuba šig* = *aban šubū samtu*, "the red agate," CT. 14, 15, 33. In any case an ornament, jeweled article, worn by women at the waist; *DĀG-TUD ṣa ḫabli-ša*, "the *ṣaraḫu* of her loins," IV R. 31, 54, where it is a gloss on *šibbu*, "girdle(?)." Must we assume a value *raḡ* for *TU*? *DĀG-Ū-TU*, "birth-stone," clearly a jeweled cloth worn by women and synonymous with *ṣaraḫu*.

DĀG-nu-Ū-TU.

DĀG-?-bar.

DĀG-SAG(?) -DU, *aban banī(?)*, and hence synonym of *ṣā-ū-tud* = *aban alādi*.

For *sag-du* = *banū*, see SAL. 2319 and *nin-dū-sag* = *beltu banītu*, CT.

24, 12, 7.

OBVERSE III

Line 2 is probably to be restored from CT. VI 12a 10 *aban algamiš*.⁴

Line 3, (*dāg*) *kišib-X* = *aban kunuk algamiši*, a seal made of the algamish stone. Cf. CT. VI 12a 11.

Line 4, (*dāg*) *giš-X* = CT. VI 12a 12. The same stone without determinative *abnu* is found in a dream omen, K. 45, 16 (PSBA. 1914, Pl. X111), where it is said to be seen designed on a wall.

¹ Here the scribe employs the loan-word as a Sumerian word and ignoring the syllable *ja* adds once again the determinative. The reference K. 4349 is erroneous, for this tablet contains only lists of gods.

² See also HOLMA, OLZ. 1914, 263.

³ Also *DĀG-ŠI* probably refers to the "gall-stone," or a jeweled band worn at the upper waist.

⁴ Here the sign is SAL + KAB, but in our text NI + KAB. On these various forms for *algamish*, see RADAU, BE. Series D. V 54; *Historical and Religious Texts*, p. 29 n. 4 and Ni. 4585 in this volume. MEISSNER, SAL. 1761 and 4069 wholly misunderstood the sign. Another form UD + SAL + KAB is certainly identical with *giš* + SAL + KAB in *Historical and Religious Texts*, p. 64 n. 3. The *GIŠ* or UD + X represents a species of the *algamish* stone. *giš* is probably the original form. Cf. also *šir-gal*, Gud. St. B. 6, 15, etc., with *giš-šir-gal*, Br. 1657.

Line 5, (*dāg*) *al-X*.

Line 6, (*dāg*) *kišib-al-X*, a seal of *al-X* stone.

Line 7, (*dāg*) *e-li-li*, "the *elēl*-stone." Written also *e-li-el*, *Historical and Religious Texts* 29, 8; BE. VI Ser. D 42. Variant of *alalu*.

Line 8, (*dāg*) *e-li-li*, "a seal of *elēl*-stone."

Line 9, *dāg giš-e-li-li*, "the *giš-elēl*-stone."

Line 10, *dāg-NUNUZ*, followed by white and black *NUNUZ*-stone, as in CT. VI 12b 23.

The reverse Col. I speaks of the newly born (*NUNUZ-bi*) and the nearly matured (*amar-bi*) of animals, but the fragment permits no definite information.¹ Col. II contains a list of woolen garments.

4594

Fragment from upper left corner of a two column tablet; contains about half of Cols. I and IV (or Col. II of reverse). By placing I 1-12 before line 1 of Col. IV and IV 15-24 at the end of Obv. I, both Cols. I and IV are completed. In other words, obverse and reverse of this tablet are identical. It follows on after 4599 whose last sign was *MARUN* or some combination of that sign and begins with a similar sign *sig* = *šartu*, "wool." The tablet completes the end of K. 4342 Rev. I (=II R. 38 No. 1) and restores the greater part of K. 4342 Rev. II. It will be noted that 4599+4594 restores K. 4342 Obv. II 12 to Rev. II 21, where K. 4342 probably ended. The Asurbanipal colophon probably completed this column. We, therefore, lack one tablet of the Nippur collection to complete the duplicate of K. 4342 Obv. I and part of Obv. II. Obviously these Nippur syllabars were uninscribed on the reverse as Ni. 4599, or inscribed with a duplicate of the obverse as Ni. 4594.

¹ Cf. *Genouillac*, RA. VII 159.

REVERSE

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|--|---|
| 1. <i>galu sa-gaz</i> . Cf. Obv. 13. | 1. <i>ḥabbatu</i> , plunderer. ¹ |
| 2. <i>galu KU-gan</i> . ² Cf. Obv. 14. | 2. <i>idem</i> . |
| 3. <i>galu še-gūr-kud</i> . Cf. Obv. 15. | 3. <i>ēšidu</i> (?), harvester. |
| 4. <i>galu še-gūr-gūr</i> . Cf. Obv. 16. | 4. <i>idem</i> . |
| 5. <i>galu še-ki-keš-da</i> . Cf. Obv. 17. | 5. <i>idem</i> . |
| 6. <i>galu še-il-il</i> . ³ Cf. Obv. 18. | 6. <i>idem</i> . |
| 7. <i>galu še-BAD</i> . ⁴ Cf. Obv. 19. | 7. <i>idem</i> . |
| 8. <i>galu ḡenbur</i> ⁵ | 8. <i>ša ḥabburī</i> |
| 9. <i>galu še-lal</i> | 9. <i>dalû</i> , water drawer. ⁶ |
| 10. <i>galu še-lal ki-ta</i> ⁷ | 10. <i>ša šapilti</i> , one that draws water from the deep. ⁸ |
| 11. <i>galu še-bal-giš</i> . Cf. Obv. 22. ⁹ | 11. <i>dalû</i> , water drawer. |
| 12. <i>galu ab-lal</i> ¹⁰ | 12. <i>dalû ša naplašti</i> , or <i>šapilti</i> , one that draws from a deep place. |
| 13. <i>galu al-la-ag-a</i> ¹¹ | 13. <i>rāpiku</i> , one who uses a spade, or pick. |
| 14. <i>galu āg-gul ag-a</i> ¹² | 14. <i>ḥipû</i> , demolisher, one who uses an axe. (Probably the workman who uses the pickaxe.) |
| 15. <i>galu nig-kud-da-ag-a</i> | 15. <i>mākisu</i> , tax gatherer. |

¹ MDOG., No. 35, p. 25 also *ḥabiri*.

² Not *ḡid-mal* = *agru*.

³ Confirms SAI. 5471.

⁴ Cf. *še-bad-da* = *šinû*, "mark on a slave," and *patānu*, "to eat," Voc. Hittite 7478 IV 50. *še-nu* = *šinû*, osier, hence *amel šinû*, "man who works with osiers, basket maker," seems excluded by the form of the sign on the tablet.

⁵ *še-dû-a* = *giš-še-dû-a*, cf. MVAG. 1913, No. 2, p. 20, 19; (*giš*) *ḡenbur* = *ḥabburû*, Syn. *nīplu*, *ḡikpu*, *šillu*, sprout, stalk, stem, probably sprouting grain, growing grain. Syn. *dišû*, "grass," see PSBA. 1914, 31. In RA. 9, 102, 13 *ḥabburû* really means seed corn, as I rendered in AJSL. 28, 228.

⁶ Probable restoration of II R. 38 No. 1 Rev. II 3.

⁷ Perhaps also Obv. 21.

⁸ So II R. 62, 72 but 38, 3 *dalû šapilti*. *še* < *šeg* = rain, rain-water, cf. *Sum. Gr.* 239. DELITZSCH, H. W., 218a and 62a read *mušêlû ša šapilti* which is not probable.

⁹ II R. 38, 5 [*galu še*]-*bal* = *da-lu-u*.

¹⁰ Variant *galu še-ki-ta* (as II R. 62, 73) = *dalû ša šapilti*.

¹¹ Cf. *kal al-ag*, workman who uses a pick, DELAPORTE, *Textes de l'Époque d'Ur*, 7386 Obv. 3; 7056, 4. For *al*, pick, spade, see *Sum. Gr.* 202. For the verb *rapāku*, to spade up, break up a field with pick and spade, see SCHORR, VAB. V, p. 190. Here ASKT. 72 II 4 *ašag ṭun-sal-ta ba-ab-ag-ta* = *iḡla ina iḡzi urappik*, "The field with a spade he spaded." *iḡzu* here clearly "spade," and note *ṭun-sal*, "the wide sickle."

¹² *ḡal āg-gul*, workman of the axe, DELAPORTE, *ibid.* 7056, 5.

16. *galu lāg-ri-ri-ga*17. *gun*18. *gun-bi*19. *gun-bi-ne-ne*20. *gun a-šag-ga*21. *gun giš-šar*22. *gun-še*23. *gun-še-NI + giš²*24. *gun sū-lum*16. *la-ḫit kurbanni*,¹ he who takes away the ritual material, the incantor.17. *bilu*18. *bilatsu*19. *bilatsunu*20. *bilat iḫli*21. [*bilat ki-ri-je*22. [*bilat še-'-jim*23. *bilat šamaššamni*24. *bilat suluppi*

4599

Fragment of a syllabar; Semitic renderings broken away. Restores K. 4342, Obv. II to end of Rev. I (II R. 38, No. 1). Duplicates, K. 9961 + Rm. 609 (CT. 19, 2 and V R. 20, No. 2) which belong to the same tablet. Series *ana it-ti-šu*.

1. *sa-du-ul-bi³*1. *aburru*, pond-garden, lake-park, shrubbery.

¹ The meaning of *kurbannu*, *kirbannu*, if connected with Heb. *ḫorbān*, is gift, offering, but this meaning hardly suits any of the passages in Assyrian. The Sumerian *lāg* = *lāšu*, to knead, and *nig-lāg-gā* = *lāšu*, dough, *lā*, poultice, mixture, used in incantations. *kurbannu* seems to be employed for the bread and meal applied to patients and washed away, in ASKT. 71, 10 *lāg-bi an-ri-ri-ga* = *kirban-šu ilakḫat*, "he shalt seize away his mixture (and spread about incense)." Hence *lāḫit kurbanni* is the *āšipu* priest who removes (*kuppuru*) the applications of bread, water and meal (*lā*) after the tabu has passed into them, hence *kurbannu* "tabooed mixture, defiled bread." This is an entirely different idea from that of the late Hebrew and New Testament usage of *Corban*, a gift vowed to God, and hence tabooed (in a good sense). I am unable to see any reference to *giving, offering*, in *kurbannu*, which often means lump, roll of clay or dough. Note that II R. 38, 11 is followed by the *āšipu* which is omitted here because *lāḫit kurbanni* and *āšipu* are synonyms.

² Cf. Br. 5842.

³ Var. II R. 38, 12 = V R. 31, 1, *sa-dul-bi*. Note *sa-dul* = *katimtu*, enclosing net. *aburru* certainly something enclosed, protected by shrubbery, lattice work, and probably a "garden with pond, a park with pond screened by a hedge." Also *ú-sal* = *aburru* in *kur ú-sal* = *mat aburri*, land of garden-ponds, a land hedged about by natural obstructions, ZDMG. 53, 657, 28, hence a land of security, and *aburriš*, in security, *kur ú-sal-la ná-a* = *mātu ša aburriš rabšu*, "land which reposes in security," *ibid.* 29. Hence loan-word *usallu*, garden with pond enclosed by shrubbery. Note (*išu*) *u-sal-lu-u* = *kišum*, forest, II R. 23, 50. *ú-sal nāri*, garden with pond and canal passing through it; *šumma ina ú-sal nāri (šam) illuru naḫluš*, "if in a pond-

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| 2. <i>e sa-du-ul-bi</i> ¹ | 2. <i>bit aburri</i> , house in a pond-garden. |
| 3. <i>ri-ba-na</i> ² | 3. <i>biritu</i> , dividing wall. |
| 4. <i>e ri-ba-na</i> | 4. <i>bit biriti</i> , house with dividing wall. |
| 5. <i>ri-ba-na</i> | 5. <i>biritu</i> . |
| 6. <i>iṣ-ṣi ri-ba-na</i> | 6. <i>igar biriti</i> . |
| 7. <i>nig-gál-la</i> | 7. <i>ibašši</i> |
| 8. <i>nu-nig-gál-la</i> | 8. <i>ul bašši</i> |
| 9. <i>kaskal</i> | 9. <i>ḥarranu</i> , route. |
| 10. <i>gar-ra-an</i> | 10. ditto. |
| 11. <i>gar-ra-an</i> | 11. <i>urḫu</i> , road. |
| 12. <i>gar-ra-an-gur</i> ⁵ | 12. <i>kanagurru</i> , road. |
| 13. <i>ka-gir</i> ⁶ | 13. <i>padanu</i> , way. |
| 14. <i>gū-ud-da</i> ⁷ <i>kalam-ma</i> | 14. <i>daraggu</i> |
| 15. <i>ki-uš</i> | 15. <i>kiuššu</i> . |
| 16. <i>ki-uš</i> | 16. <i>kibsu</i> . |
| 17. <i>ki-uš</i> | 17. <i>daraggu</i> |
| 18. <i>suḡur</i> | 18. <i>kimmatu</i> , hair of the head. |
| 19. <i>suḡur-lal</i> | 19. <i>ki-[immatu?]</i> ⁸ |
| 20. <i>suḡur-lal</i> ⁹ | 20. |

garden of a canal an *illuru*-plant be seen," BOISSIER, DA. 67, 27. *šumma kulili ana ú-sal-li i-si-ib-bu-u*, "if *kulilu*-flies flutter over a garden-pond," DA. 56, 12; "if *kulilu*-flies *ana ú-sal-li i-sa-an-ni-ku*, descend upon a garden-pond," *ibid.* 13. *kima (šam) maštakal ina u-sal-li* (Syn. *rušumtu*, marsh), MAḲLU, 3, 177. A house *ina ú-sal-li*, "in a garden with pond," CT. IV 1b 13. See for *ú-sal nāri* in descriptions of land, SCHORR, VAB. V *usallu* (index). BE. IX 50, 5 mentions a village Hidūa, *ú-sal-la kišad nāri*, "in the park on the bank of the canal." Hence *aburru*, *usallu*, a garden or park with pond surrounded by a hedge. Feminine gender; *kima úri miṭḫurat usallu*, "Like a flat-roof the shrubberies were leveled," Deluge 135. A ritual mentions the *ṭṭu usalli nāri*, "clay of the pond-garden of the canal," KING, *Magic*, 25, 6. Sargon quartered his military animals in the *usallu* of a conquered city, *i. e.*, in the city park, THUREAU-DANGIN, *Sargon* 187. *ana u-sal-lim ša eli nār Puratte attā'iš*, "I marched to the park which is by the Euphrates," SCHEIL, *Tukulti-Ninip* Obv. 62. Senecherib took land from the *usalli u tamirti āli*, "park and meadow-land of the city," for his palace, and raised a terrace with the earth of the *usallu* which he took from the *mal-DI* of the river.

¹ Var. II R. 38, 13 probably *é sa-dul-bi*.

² Var. *ri-ba-an-na*, *ibid.* 15.

³ Var. *i-ṣi*.

⁴ Here for *ni-gál-la*, or perhaps read *nī-gál-la*.

⁵ Var. K. 9961, 4+II R. 38, 27, *kan-gūr*.

⁶ Var. *ka-gūr*. Here Var. inserts *gūr-nig-gál-la = kibsu*.

⁷ Var. omits *da*. Here Var. inserts *ki-uš-kalam-ma = nardamu, nirdamu*, way of the land.

⁸ See MEISSNER, SAL. 6527.

⁹ Var. omits, but has an insertion *suḡur-gig = ka-[...]*, black hair.

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|---------------------------------------|---|
| 21. <i>sugur-lal-lal</i> | 21. <i>kimmatu kit(?)</i> ⁻¹ , covered with head-hair. |
| 22. <i>gú-me-ri-ri</i> | 22. <i>bu[-un-nu-bu]</i> , bear in abundance. ² |
| 23. <i>gú-da-ri-a</i> ³ | 23. <i>nanduru</i> , to be angry. |
| 24. <i>gú-ag-a</i> ⁴ | 24. <i>kitpulu</i> , writhe, fold. ⁵ |
| 25. <i>gú-nig-ġili-ma</i> | 25. <i>sikpêtu</i> , overthrow. ⁶ |
| 26. <i>gú-dib</i> | 26. <i>ġaltikku</i> ⁷ |
| 27. <i>[dib]-sag</i> ⁸ | 27. ditto. |
| 28. <i>[sag-sum-]me</i> ⁹ | 28. <i>ġāšu</i> , hasten. |
| 29. <i>im</i> ¹⁰ | 29. |
| 30. <i>[ki-] bal-la</i> | 30. <i>mat palê</i> , land of rebellion. |
| 31. <i>[ki-] bal-la</i> | 31. <i>mat nukurti</i> , land of hostility. |
| 32. <i>[ki-] bal-la</i> ¹¹ | 32. <i>mat nabalkattu</i> , land of insurrection. |
| 33. <i>[lum-]lum</i> | 33. <i>unnubu</i> , bear in abundance. |
| 34. <i>lam-lam</i> ¹¹ | 34. <i>uššubu</i> , bear richly, thrive. |
| 35. <i>si-si-ig</i> ¹² | 35. <i>šāru</i> , wind. |
| 36. <i>si-si-ig</i> | 36. <i>meġû</i> , hurricane. |
| 37. <i>si-si-ig</i> | 37. <i>šakummatu</i> , lapse into silence. |
| 38. <i>marun</i> ¹³ | 38. <i>rubšu</i> , stall. |
| 39. <i>[.]-marun</i> | 39. <i>kabu</i> |

¹ MEISSNER, SAI. 6529, *kitmumu*. A verb *kamāmu*, variant of *kamû*, bind, surround, should be expected. Note *ka-ma-mu*, a disease, Syn. *še'u* and *nûš ġaġġadi*, dizziness of the head, K. 10014 in CT. 18, 26.

² Employed in V Raw. 19a 8 after *ġanābu ša pirtim*, to thrive of the hair, but in ZA 8, 200, SCHEIL 23, *še gir ba-an-šû-ba = š'im ġu[nnubu]*, of grain. Cf. also *gú-ġe-en-me-ir-me-ir = liġnub*, "May thy brightness be abundant," RA. 11, 149, 34. The variant K. 9961 has the original form, *me-ir-me-ir*. II R. 38b has only *bu-un-nu-bu*.

³ Vars. K. 9961, 17+II R. 38b 2 omit *a*.

⁴ Var. *gú-ni-ag-a*. Rm. II 40 Rev. 6, CT. 19, 37 has *a-dug-ga-aga-a = liġû[ša]*. THOMPSON's reading is correct from KING's collation and SAI. 2049 should be suppressed.

⁵ BOISSIER, *Choix* 141, 13, gloss on *patālu*. Serpents *iktaplū, iktappilū*, writhe, BOISSIER, DA. 262, 4; PINCHES, *Texts* 12a 27. *akaplakim*, "I will do it for thee twice," RA. 11, 75, 21. See also JASTROW, *Religion* 1017. *gú-ag-a*, use the neck.

⁶ Cf. *gú-ġili = mundaġšu*, warrior, *mutikku*, slayer, *ġābilu*, plunderer, Voc. Hittite, Berlin 7478 II 35-7.

⁷ So both variants II R. 38, 5 and V R. 20, 35.

⁸ Sic! Variants *sag-dib*.

⁹ Variants *mu*.

¹⁰ Variants have no line corresponding to l. 29.

¹¹ Here variants have a sectional line.

¹² Variants, *sig-sig*.

¹³ Here and in II Raw. 38, 26 the inserted sign is *gud+gud*, but in CT. 12, 26, 16 *ġat*. See SAI. 7741.

4598

A Sumerian list of chairs, beds and similar articles. Broken at the middle from top to bottom. The tablet probably belongs to the period of Samsuiluna but may be later, and possibly Cassite. It is part of a series containing long lists of objects made of wood and is the original of a portion of the large Assyrian vocabulary, K. 4338a,¹ published in DELITZSCH, *Assyrische Lesestücke*, 3d edition, 86–90. Ni. 4598 begins at the end of Col. I of K. 4378a, and contains all of Col. II (which it restores) and a part of Col. III, which can be almost wholly restored. The colophon of K. 4338a states that the Assyrians knew this series as *gar-ra* = *hubullu*, of which K. 4338a formed the fourth tablet. The third tablet has been published in transcription by MEISSNER, *MVG.* 1913 No. 2, 10–30; it is entirely devoted to names of trees. The same scholar has recently published another complete tablet of this series in his *Assyriologische Studien*, No. 1, Leiden, 1916. It is probable that the Nippur collection contains the original of the entire series. The Assyrian redaction contains several changes, additions and omissions.

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| 1. <i>giš-gu-za šig-ga</i> = K. 4338a
I 68 | 1. <i>da-mi-iḫ-um</i> , mercy seat. ² |
| 2. <i>giš-gu-za gid-da</i> ³ = I 69 | 2. <i>ka-lak-ku</i> , the long seat. |
| 3. <i>giš „ šir-ra</i> ⁴ = I 70 | 3. <i>ku-us-si ŠAR</i> -[?], a wagon-seat? |
| 4. <i>giš „ sal-e-NE</i> ⁵ = II 1 | 4. <i>ku-us-si zinnišāti</i> , seat of women. |

¹ DELITZSCH gave this tablet as K. 4378a but it is numbered 4338a in Bzold's Catalogue.

² The term has probably a special religious sense, referring to the seat on which the gods sit in receiving worshippers, as shown so frequently on seals. Cf. *θρόνος τῆς χάριτος*, Heb. 4, 16.

³ RTC. 221 Obv. VI; 222 IV 4. This term has also some unknown special significance.

⁴ Var. *sir-da*. The Semitic appears to have *šir*-[*di-e*], cf. II R. 23, 5.

⁵ *sal-e-NE* occurs as a verb in Gud. Cyl. A. 22, 5.

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| 5. <i>giš-gu-za zag-bi-uš</i> ¹ = II 2 | 5. <i>ku-us-si ni-[me-di]</i> , chair with foot rest. |
| 6. <i>giš</i> „ <i>LA-LAM-TI-TUM</i> | 6. <i>a-rat-ti-ti</i> , ² chair with foot-rest. |
| 7. <i>giš</i> „ <i>ki³-uš</i> | 7. TAR-[.....] ⁴ , chair for journeying. |
| 8. <i>giš</i> „ <i>kaskal</i> | 8. <i>kussi harrani</i> , chair for the route. ⁵ |
| 9. <i>giš</i> „ <i>nitag</i> | 9. Chair for men. |
| 10. <i>giš</i> „ <i>sa⁶</i> | 10. Chair for women. |
| 11. <i>giš</i> „ <i>gar-?</i> | 11. |
| 12. <i>giš</i> „ <i>gar-?</i> | 12. |
| 13. <i>giš</i> „ <i>giš-ginar</i> | 13. Seat for a wagon. |
| 14. <i>giš</i> „ <i>bara⁷</i> | 14. Chair for the holy chamber. |
| 15. <i>giš</i> „ <i>ni-ma-lá</i> | 15. <i>kussi pulu⁸hi(?)</i> , seat of adoration(?). |
| 16. <i>giš</i> „ <i>ki-uš⁸</i> | 16. <i>kussû-šapiltum(?)</i> , seat of humiliation? |
| 17. <i>giš</i> „ <i>še⁹</i> | 17. <i>napalsu¹⁰htum(?)</i> , mourner's seat. |
| 18. <i>giš</i> „ <i>šag-gul-la¹⁰</i> | 18. Seat of gladness of heart. |
| 19. <i>giš</i> „ <i>anš¹¹</i> | 19. Saddle(?) for an ass. |
| 20. <i>giš</i> „ <i>lugal¹¹</i> | 20. Royal chair, throne. |

¹ RTC. 221 Obv. I 10 and perhaps II 9 has *zag-bi-uš-ka*, "a seat with foot-rest made of ivory." Var. II 4 has here an additional ideogram *giš gu-za zag-gú-us-sa = kussi* „, i. e., *nimedi*. Cf. *giš gu-za zag-bi-uš za¹bar-ra guškin gar-ra*, RTC. 222 I end.

² Restored from II R. 23, 4 *a-rat-ti-i = kussi nimedi*, and Var. II 4 *giš-gu-za aratta = a-rat-ti-i*. The ideogram in Ni. 4598 is otherwise unknown. Cf. VAB. IV 280, 17. Variant gives two Semitic readings, the loan-word *aratt¹* and *ka-[bit-tum?]*, seat of honor, probably because chairs with foot-rests were associated with kings and gods.

³ So restore AL.³ 86 II 6.

⁴ Probably some word for way, route, like *daraggu* is intended.

⁵ Restore from II R. 23, 6. Here the late variant adds *giš-gu-za kaskal nim-ma-ki*, a chair for the route, an Elamitic chair.

⁶ Cf. RTC. 221 Obv. V 2. Here AL.³ 86 II is broken away and the lost portion is restored from Ni. 4598.

⁷ RTC. 221 IV 10. *giš-gu-za bara(!) ša-lu-úb sag-ba guškin gar-ra*, Chair for the holy chamber, made of *šaluppu* wood, whose top is made of gold. *kussi parakki*, IV R. 18a 6 below.

⁸ Certainly different in meaning from I. 7. Cf. II R. 23a 7.

⁹ This one of the earliest known forms of *šeš* and may be identical with *ERIN* as THUREAU-DANGIN on the basis of RA. 9, 77b 12 supposed. Cf. SBH. 55 Rev. 12. Note *ERIN* in CT. 15, 26, 5 and 27, 6. *napalsu¹⁰htu* should refer to a place for kneeling, a hassock or stool, not a chair. For kneeling on the mourner's stool (*ki-šullū*) see *Bab. III* 237. Perhaps *kussû* is employed also in this sense.

¹⁰ Cf. *dúr-gar-e šag-gul-la*, RADAU, *Miscel.* 2, 33. Here begins fragment of Var. Col. II in AL.³ 86.

¹¹ Omitted on variant.

21. <i>giš-gu-za dun-¹šā-ma</i>	21. Saddle(?) for a <i>zebu</i> .
22. <i>giš „ ḫin-ti²</i>	22. <i>ku[ssi kiškitti]</i> , seat of the artisan.
23. <i>giš „ ma-gan³</i>	23. A chair of Magan.
24. <i>giš „ mā-lāḡ⁴</i>	24. A sailor's chair.
25. <i>giš „ nig-rin-na⁵</i>	25. <i>An embellished chair(?)</i> .
26. <i>giš „ galam-ma⁶</i>	26. An ornamented chair.
27. <i>giš „ galam-ma urudu gar-ra</i>	27. An ornamented chair made with copper.
28. <i>giš „ galam-ma gar-ra</i>	28. An ornamented chair made with
29. <i>giš „ galam-ma gar-ra</i>	29. An ornamented chair made with
30. <i>giš „ galam-ma guškin gar-ra</i>	30. An ornamented chair made with gold.
31. <i>giš „ galam-ma kuš gar-ra</i>	31. An ornamented chair made with leather.
32. <i>giš „ giš-KU⁷</i>	32. A chair of box-wood.
33. <i>giš „ giš-esi</i>	33. A chair of <i>ušu⁸</i> -wood.
34. <i>giš „ giš-ḡa-lu-ūb⁹</i>	34. A willow(?) chair.
35. <i>giš „ šu-mā-a egir</i>	35.
36. <i>giš „ šu-sag(?)-dū-a egir¹⁰</i>	36.
37. <i>giš „ šu-nigin-na</i>	37. <i>ku-us-si pit-ḫur-ti¹¹</i> , seat of assembly(?)
38. <i>giš-ka-muš¹²- gu-za</i>	38. <i>ka-muš-šak-ku</i>

¹ The sign is *DUN* but the Assyrian scribe read *SAH*, a common error. The Var. has *dun-za-ma*. The original form was probably *dun-šag-ga*, a species of *zebu*.

² Var. *giš-ḫin-ti*. *giš* has been erroneously omitted. The *kiškitti* includes carpenters, leather-workers, sailors, sculptors, scribes and smiths, see NIKOLSKI, 52 Obv. III and RTC. 54 and 98.

³ Var. *gan-na*. Var. inserts also "A chair of Meluhha." The Semitic seems to have *ma[gan-na-tu?]*.

⁴ Here AL.³ 86 II has again a long break.

⁵ Or *gar-rin-na(?)*. Perhaps *kussi ellitu*.

⁶ For the sign and meaning see *Historical and Religious Texts*, p. 45.

⁷ *urkarinnu*.

⁸ Loan-word, perhaps chestnut.

⁹ See MEISSNER, MVAG. 1913, No. 2, p. 31.

¹⁰ If this ideogram stood in AL.³ 87 II 52, as seems probable, then it was rendered by *erimti* „, which stands apparently for *erimti arkati*.

¹¹ Var. AL.³ 87 II 53 *tum*. Hardly *mitḫurtu* in view of the Sumerian. The variant AL.³ 86 f. had several inserted words, since the break is much too great for the material on Ni. 4598.

¹² Ni. 4598 has *gu-za* both before and after *ka-muš*. RANKE, BE. VI 95, 16 has *giš gu-za ka-muš* and *giš-nad ka-muš* [cf. Ni. 4598 Rev. 28 and AL.³ 86 III 22 = *ir-šu ka[mušsaku]*], hence a *kind* of chair and *kind* of bed, rather than a *part* of them. See SCHORR, VAB. V, p. 284.

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| 39. <i>giš-sag-</i> | <i>gu-za</i> | 39. <i>pu-ú-tum</i> , ¹ front of a chair. |
| 40. <i>giš-RI</i> | <i>gu-za</i> | 40. <i>ḪAB-tu-u</i> |
| 41. <i>giš-sumun</i> | <i>gu-za</i> | 41. <i>bulû</i> , ² wornout chair. |
| 42. <i>giš-kešda</i> ³ | <i>gu-za</i> | 42. [<i>rikis kussû</i>] turban(!) of the chair. |
| 43. <i>giš-dubbin</i> | <i>gu-za</i> ⁴ | 43. <i>šupru</i> , claw of the chair. |

REVERSE

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|-------------------------------|--|
| 1. <i>giš-nā</i> ⁵ | 1. <i>pitnu</i> , reclining chair, couch, mattress. |
| 2. <i>giš-nā gal</i> | 2. (<i>pitnu</i>) <i>rabû</i> , great couch. |
| 3. <i>giš-nā tûr</i> | 3. (<i>pitnu</i>) <i>šapru</i> , small couch. |
| 4. <i>giš-nā šu</i> | 4. <i>pitnu ka-ti</i> , reclining chair with arm rests(?) ⁶ |
| 5. <i>giš-nā kus</i> | 5. <i>pitnu ša maški</i> , a leather couch. |

¹ Var. *u-tû*, AL.³ 87 II 59. The variant has a different order and inserts two unknown ideograms for *pûtu*.

² From *balû*, to be worn out, perish. [*giš-su-mun*]=*bu-lu-u*, *niḫru* (ruined, broken), and (*iṣu*) *labiru*, old article, CT. 12, 44a 29-31. Duplicate K. 4408 (Pl. 45) has *su-un* for *sumun*. K. 2042 (*ibid.*) Obv. 7-9 has the same order. AL.³ 87 II 55 has a late insertion *giš-EN-gu-za*=*EN-lum* (Var. *lu*), i. e., *bulum* (read *enlu* in Br. 2942). AL.³ 87 II 58 has also the insertion *giš-i-zi gu-za*=*amartum*. *izi* < *giš-zi*=*igaru*, wall (see ZA. 24, 387).

³ *kešda* seems to be the reading. It is apparently omitted with *gu-za* in AL.³ 87 II. Cf. CT. 8, Bu. 88-5-12, 10 l. 9 *giš-kešda* follows *iršu* and *kussû*. PSBA. 1911 Pl. XXIX 10 *giš-kešda kaḫḫadi*. [Cf. also CT. 6, 10a 10, *giš-kešda dingir-ri-e-ne-ge*. K. 8827, 6 *ri-kis kaḫ-ka-di*, Syn. of *markas kaḫḫadi*, *mukl kaḫḫadi*, band of the head, support of the head, and *riksu*=*agû*, turban, V R. 28, 19. But *rikis kussû*, *rikis irši*, binder of the chair, binder of the bed, can hardly mean, turban, rather head-rest and pillow.

⁴ AL.³ 87 II 54.

⁵ *ša* is clearly written and attested also by *sa*=*pitnu*, Sm. 526, 25. AL.³ 87 has misread the sign as *DA*, Col. I 58-64 which has caused great confusion. Br. entered this false reading No. 6652 and MEISSNER, following MARTIN, *Lettres Neo-Babyloniennes* 95 has also given *giš-DA*=*pitnu*. THOMPSON read *giš-DA*=*li'u* tablet, and that is the only defensible reading in view of *da*=*li-e-u* wise, RA. 9, 77 I 13. *pitnu* or *giš-ŠA* probably means "couch, reclining chair," or perhaps also "mattress," in view of the word *sa*, *ša*=net. It is a synonym of *iršu*, bed and *nimattu*, hassock, in Assyrian inscriptions, KING, *Annals* 342, 123; 364, 61 and SCHEIL, *Tukulti-Ninib* 70, and was erroneously rendered "pommel" by THUREAU-DANGIN, *Sargon* 353. Note especially *ašar pit-nu šaknu la tirrub*, "where the couch is placed not shalt thou (the pest god) enter," Sm. 526, 25 and *ibid.* 27 *mudē pit-ni la tušeššā*, "him that knows the couch not shalt thou send away." The value *na-a* is probably borrowed from *nad* in Syl. B. 61; *ša* took over this meaning from *sa*, by mutation of sibilants.

⁶ AL.³ 87 I 62 adds also the barber's chair.

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| 6. <i>giš-šù-a</i> ¹ | 6. <i>littu</i> , canopy, baldachin(?) |
| 7. <i>giš-šù-a kar-žu</i> | 7. |
| 8. <i>giš-šù-a kaskal</i> | 8. <i>littu ḥarrani</i> , palanquin. |
| 9. <i>giš-šù-a pur-kul</i> | 9. <i>littu purkulli</i> , canopy? of the sculptor. |
| 10. <i>giš-šù-a URUDU-NAGAR</i> ² | 10. <i>littu gurgurri</i> , canopy? of the smithy. |
| 11. <i>giš-šù-a ŠU-I</i> | 11. <i>littu gallabi</i> , barber's canopy? |
| 12. <i>giš-šù-a ša gu-za</i> | 12. [<i>littu ša kussū</i>], canopy? of a chair. |
| 13. <i>giš-šù-a ša gál</i> | 13. [<i>littu ša daltī</i>], canopy? of a door. |
| 14. <i>giš-šù-a giš-gu-za anšū</i> ³ | 14. Canopy? of a saddle for an ass. |
| 15. <i>giš ša gīr-du</i> ⁴ | 15. <i>ḫiršabbu</i> , ⁵ foot-stool. |
| 16. <i>giš ša gīr-du alad</i> | 16. <i>ḫiršabbi ša šēdi</i> , the foot-stool of the protecting genius. |
| 17. <i>giš ša gīr-du sag-esi dū</i> | 17. <i>ḫiršabbu ša rēša-šu ušī epšu</i> , a foot-stool whose top is made with <i>ušu</i> -wood. |
| 18. <i>giš nad</i> | 18. <i>iršu</i> , bed. |
| 19. <i>giš-nad dš-nad</i> | 19. <i>dinnūtu</i> , bed for one person. ⁶ |
| 20. <i>giš-nad ki-nad</i> ⁷ | 20. <i>irši ma'ali</i> , bed of the sleeping chamber. |
| 21. <i>giš-nad-zi-ga</i> ⁸ | 21. <i>irši sikkani</i> (?), a bed bowl-stand? |

¹ *šu-a* < *šuš*, conceal, cover. The early form in RTC. 223 I 8. Note *gi-šù-a* = *sūtu*, river house of cane, BM. 51070, 6. By metonymy perhaps "curtained bed," as in *ma giš-šù-a-la = ina bit litti*, "in the house of the baldachin," CT. 15, 13, 17. ZK. II 83, 13 renders *giš-šù-a* = *burū*, cane mattress, perhaps also litter, stretcher. *littu* is probably the feminine of *lū*, "net, woven work," Sum. *sa-a* and *ša-a*, K. 257 R. 5 and Syl. B. 62, hence a synonym of *pīnu* = *ŠA(na-a)*. The plural is (*išu*) *li-it-le-tum*, CT. IV 40, B. 5 where it follows *kussū*. The dual occurs as (*išu*) *li-it-le-e*, PEISER, *Verträge*, p. 212, 17, also with *kussū*. Nbn. 258, 13 f. has 7 *ka-šu-u išten-it išu li-it-tum*, Seven chairs and one canopy, followed by *šupal šēpu*, foot-rest.

² *tibira*(?), cf. CT. 29, 46, 5.

³ AL.³ 87 II 64 has an insertion *giš-šù-a-šu = littu ka-ti*, canopy? of the hand. If our interpretation be correct this probably means, sun-shade, the forerunner of the modern umbrella. AL.³ has also two late terms *littu namzaki*, canopy? of the lock or key, and *littu išdi* = ?; both obscure colloquial uses of well-known words.

⁴ Here began AL.³ 86 Col. III.

⁵ Literally, "the wood which is walked upon."

⁶ CT. 12, 34a 25.

⁷ Cf. CT. 4, 40 B. 1. *ma'alu*, bed-room (not bed).

⁸ Probably for *zi-ga-na* = *zi-gan* = *sikkanu*. Cf. *giš-zi-nad*, DP. 413 II 3, and *giš-nad-zi-[ga]-na*, Ni. 4562 Rev. 9. *sikkanu*, I conjecture, means bowl-stand, 410 II 2, a cauldron supported on legs (IV R. 55 I 29), a stand supporting a bowl placed at the bedside.

22. *giš-nad gú(?) -zi-ga*
 23. *giš-nad dubbin*
 24. *giš-nad dubbin gud²*
 25. *giš-nad-dubbin sal-la³*

 26. *giš-nad (ú)-a-gūg⁴*
 27. *giš-nad ka-muš*
 28. *giš-nad kar-ṣu⁵*
 29. *giš-nad kar-ṣu si-ga ŠU-ag-a*
 30. *giš-nad kar-ṣu si-g ag-ag-a*
 31. *giš-nad uri-(ki)⁹*

 32. *giš-nad ari(?) (ki)¹⁰*

 33. *giš-nad-nad*
 34. *giš-bar-da nad¹¹*
 35. *giš-sag nad*
 36. *giš-RI nad*
 37. *giš-sumun¹³ nad*
 38. *giš-kešda nad*
 39. *giš-dubbin nad*
22.
 23. *šupur irši*, claw¹ of a bed.
 24. *šupur alpi irši*, ox-hoof of a bed.
 25. *šupur irši ša ṣinništi*, woman's bed with claw-feet.
 26. A willow bed.
 27. *iršu kamuššakku⁵*
 28.
 29. *?-a-TU-? ša pušikki⁷*
 30. *?-a-TU(?) ša.....⁸*
 31. (*iršu*) *ak-[ka-di-i-tu]*, an Akkadian bed.
 32. (*iršu*) *a-mur-ri-i-tu(?)*, an Amorite bed.
 33.
 34.
 35. *ki-[.....]*, top of the bed.¹²
 36.
 37. A wornout bed.
 38. *rikis irši*, pillow(?).
 39. *šupur irši*, claw of a bed.

¹ The *šupru* of chairs, beds, etc. (cf. *šu-pur sikkani*, "claw of a cauldron"), refers to the ornamented end of the legs or supports of these objects. Note for example the legs of a stool ending in lions' claws, HUNGER and LAMER, *Altorientalische Kultur im Bilde*, No. 153, also the silver vase of Entemena (No. 157) stands on four feet in form of lions' claws. Such ornamented feet are frequently mentioned in lists of furniture; *dubbin gu-za-sal*, "the claw of a woman's chair," RTC. 233. *dubbin nad*, "claw of a bed," DP. 413 ll 4. Often after *nad*, REC. 223 l 12, etc.

² Cf. REC. 222 ll 1; 227, 3.

³ Cf. *giš-nad giš-KU dubbin KA-la*, "A woman's bed of *urkarinnu*-wood, with claw-legs," DP. 75 l 3. *KA* is a variant of *SAL*. For *KA* with value *sil*, see *Sum. Gr.* 240.

⁴ Br. 11428; for the form in the Isin period, see Ni. 4561 Rev. ll 26, and in Assyrian texts K. 45, 33, in PSBA. 1914.

⁵ Corresponds to AL.³ 86 III 22.

⁶ Cf. above, l. 7. This line probably corresponds to AL.³ 86 III 14 = *?-a-TU.....*, followed by [*giš-nad kar-ṣu*]-tag = „*še-e' (?)*”-?

⁷ AL.³ 86 III 16. Here this text has also [*giš-nad kar-ṣu si-ga ŠU-ag-a* = „*ša šarti*”.

⁸ Omitted on variant.

⁹ Cf. AL.³ 86 III 21, and for *akkaditu*, SBP. 264, 8.

¹⁰ Var. omits.

¹¹ *bar* not *maš*, after RTC. 206, 7. Cf. AL.³ 86 III 26.

¹² AL.³ 86, 24.

¹³ Perhaps AL.³ 86, 25 should be corrected to *BAD* for *AŠ*.

4595

Fragment of the series *ana itti-šu*; restores 82-7-14, 864
Cols. I+II to III 2 (ZA. 7, 27 ff.).

1.	<i>tu</i>	1. <i>burtu</i> , well.
2.	<i>šub-ba</i>	2. <i>nadi</i> (imperative), throw. ¹
3.	<i>bur-ta pad-da</i> ²	3. <i>ina burti ata</i> , look into the well.
4.	<i>sil-ta tur-ra</i>	4. <i>ina sūki šurub</i> , cause to enter from the street. ³
5.	<i>ka ur-dūr⁴-a-ni-šu in-ka⁵</i>	5. <i>ina pī kalbi ekim</i> , he seized him from the mouth of (his) dog.
6.	<i>ur</i>	6. <i>sūnu</i> , lap, bosom.
7.	<i>ur-bi</i>	7. <i>sūn-šu</i> , his bosom.
8.	<i>ur-bi-šu</i>	8. <i>ana sūni-šu</i> , upon his bosom.
9.	<i>ur-bi-šu in-gar</i>	9. <i>ana sūni-šu iškun</i> , he placed upon his bosom.
10.	<i>pa-te-si</i> ⁶	10. <i>iššakku</i> , regent.
11.	<i>[é-bar-] ri</i> ⁷	11. <i>šangu</i> , high priest.
12.	<i>[PA+] AL</i> ⁸	12. <i>šabrū</i> .
13.	<i>[um-] mi-a</i>	13. <i>ummannu</i> , skilled workman, scholar.
14.	<i>asar-ri</i> (sic!) ⁹	14. <i>puḫru</i> , assembly.
15.	<i>šidi</i> ¹⁰	15. <i>minātu</i> , number.

¹ Lines 1 ff. recall incantations, as also BM. 91010 (CT. 14, 13) begins with three lines of CT. 17, 36, 88-90=ZA. 28, 77, 48-50.

² Var. *ni-pad-da*. The phrase is repeated in II R. 9, 32 [*tu-ta ni-]pad-da=ina bur-ti a-tu-šu*, "seek for him in the well." Here *ni* is placed before the root as the accusative.

³ So II R. 9, 33. ZA. 7, 27, 4 has *sil-ta ni-kūr-ra=ina sūku šurbu*. Here *kur=gur* is employed as a synonym of *tur* and means, cause to return.

⁴ A Berlin vocabulary, variant of CT. 14, 1a 14 gives *ur-gal* for *ur-KU=kalbu*, hence *KU* has the value *dūr=rabū*. Note also *ur-dūr-ri*, AJS. 28, 226, §48.

⁵ Vars. *ba-an-da-ka*r and II R. 9, 34, *ta*, from, instead of *šu*, against, an idea expressed by the dative of disadvantage in Latin but a shade of meaning difficult to render in English.

⁶ Provisional reading; the true pronunciation is probably *išša(g)*.

⁷ Var. omits. The *šangu* was an executive for the temple and a liturgical office. He has apparently no connection with magic. In *Bab. Liturgies* XXII, I read *é-maš*, because *maš* means vision, having in mind the *mašmaš*, priest, a magician; but the ending *ri* shows this to be false. We have to do rather with *bar=parāsu, pāris bti*, "executor of the temple."

⁸ Var. false, *PA+IB*.

⁹ Variant although fifteen hundred years later has the correct text *ukkin*.

¹⁰ MEISSNER, *Supplement*, pl. 25 Rev. 38, *ut-tu(ŠID)=minātum*.

16.	šiti	-ma	-a ¹	16.	manû, counted.
17.		sá		17.	dīnu, judgment.
18.	sá-	tar		18.	dajānu, judge.
19.	sá-tar-	gal		19.	satargal-lum, great judge.
20.	sá-tar-	gal		20.	dajānu ² šabšu, mighty judge.
21.	sá-tar-	eri-ki		21.	dajānu āli, city judge.
22.	sá-tar-	lugal		22.	dajānu šarri, king's judge.
23.	sá-tar-ne-ne			23.	dajān-šu-nu, their judge.
24.	[galu-enim-enim-]ma			24.	šibu, witness.
25.	[galu-enim-enim-ma-]eri-ki			25.	šibi āli, witness of the city.
26.	[galu-enim-enim-]ma lugal			26.	šibi šarri, king's witness.
27.	[galu-enim-enim-]ma sá-tar			27.	šibi dajāni, witness of the judge.
28.	[galu-enim-enim-]ma-ne-ne			28.	šiba-šunu, their witness.
29.	[galu-ab-]ba ³ eri-ki			29.	šibi āli, old man of the city, city councilor.
30.	maškim			30.	rābišu, watchman.
31.	maškim	eri-ki		31.	rābiš āli, city watchman.
32.	maškim	lugal		32.	rābiš šarri, king's guardsman.
33.	maškim	sá-tar		33.	rābiš dajāni, watchman of the judge.
34.	maškim - ne - ne			34.	rabiša-šunu, their watchman.
35.	[?] HA?- dū			35.
36.	in-	kúr		36.	ikkir ⁴
37.	in- kúr- e- meš			37.	ikkiru
38.	nam-dumu-a-ni-šú			38.	ana marûti-šu
39.	nam-ibila-a-ni- šú			39.	ana aplûti-šu

4600. 4591.

TWO SCHOOL EXERCISES. THE REVERSES ARE DUPLICATES.

The obverse of 4600, which is only partially inscribed, contains a short list of precious stones and ornaments. Line 5

¹ The original word for *manû*, *minûtu*, is *šitama*, *šitima*; note the sign name *šitimme*, JRAS. 1905, BM. 81-4-28 Rev. 37. BRÜNNOW, ZA. 7, 20 followed by MEISSNER, SAL. 4294, read [u]-ma-ni-e, which is impossible; a word *umânû* is unknown. Var. *šiti-me-a*.

² BRÜNNOW appears to have the ditto sign. Uncertain. Here Var. has an insertion *sa-tar-[gal?]* = *šapiru*.

³ It is unusual to find *ab-ba* with the determinative *amelu* but the traces favor this. See also *amel AB-BA^{pl} ša bit Aḫadimanu*, ZEITLIN, *Le Style Administratif*, p. 42, 8 = Pl. VIII. *amelu AB*, RTC. 112 Obv. 7, here *ab-ba lugal*.

⁴ Here begins II R. 33 No. 2.

restores SAI. 9127 -*gid-da*. Line 6 restores SAI. 9125, where read -*gid-da*.

The reverse contains a phonetic syllabar aiming to reproduce each consonant with the three vowels *u-a-i*. A similar tablet has been published by THUREAU-DANGIN, RA. 9, 80 which also introduces biconsonantal syllables on the same vowel system, as *dub-dab-dib*; *mur-mar-mer*; *bur-bar-bir*; *tum-tam-tum*; *sur-sar-sir*; *zur-zar-zir*.¹ From the order in which the consonants are arranged it is evident that the Sumerians had not succeeded in a scientific analysis of the elements of human speech. Thus in RA. 9, 80 *bu-ba-bi* occurs in Rev. I and *pu²-pa-pi* in Rev. IV. *un-an-im* is separated from *um-am-im*, and *gu-ga-gi* from *ku-ka-ki*. The two tablets also follow different arrangements. For example, Ni. 4600 Rev. II has *ku-ka-ki*, *lu-la-li* and RA. 9, 80 Rev. II *ku-ka-ki*, *u-a-i*.

As far as our tablets are legible they present the following order: *tu-ta-ti*, *nu-na-ni*, *bu-ba-bi*, *zu-za-zi*, *su-sa-si*,³ *gu-ga-gi*, *du-da-di*, *ru-ra-ri*, *wu-wa-wi*,⁴ *ku-ka-ki*, *lu-la-li*, *u-a-i*, *mu-ma-mi*, *šu-ša-ši*,⁵ *gu-ga-gi*, *bu-mu- ?-ma-mi*,⁶ *pu-pa(r)⁷-pi*, *ur-ar-ir*,⁸ *tum-tam-tim*, *uš-áš-iš*.

¹ Dr. CHRISTIAN in his useful work on *Die Namen der assyrisch-babylonischen Keilschriftzeichen* (MVAG. 1913, No. 1) p. 2 observed the same principle in certain portions of the Semitic syllabars.

² Written *KA*.

³ Here sibilants *z*, *s* are grouped. RA. 9, 80 III has *su-sa-si* twice, separated by *um-am-im*.

⁴ The sign *PI* is repeated thrice. In Col. IV *PI* appears for *pi* and in RA. 9, 80 IV for *pi*. Hence this sign represents *surd* labial *p* and also interlabial spirant *w*. *PI* has also the value *mi*, as in *dim-PI-ir = dimmir*, BL. 195, 45. Note *mi* with variant *PI* in the new variant of the *Codex Hammurapi*, in *Historical and Religious Texts*, p. 50. *w* is here obviously the sonant *w* and not the half vowel *u* which is impossible with *u* and *i*.

⁵ Note the complete separation of *s* and *š* in this tablet. *su-sa-si* occurs in Col. I, *šu-ša-ši* in Col. III.

⁶ We have here an attempt to distinguish certain labial sounds from the *w*, *m* and *p* given in other sections of the tablet. The missing sign would help us to settle this difficulty. Perhaps the scribe wished to write *vu-va-vi(?)*.

⁷ Written *MAŠ* on 4600 but *pa* on 4591.

⁸ Also RA. 9, 80 Col. II where *ur* is written *ur*.

Unfortunately these two tablets do not throw any light upon the emphatic letters. In AO. 5399 IV we have according to THUREAU-DANGIN, *sur-sar-sir* and *şur-şar-şir*, but the latter series may be *zur-zar-zir*; neither *k*, whose existence I admitted in Sumerian,¹ nor *ṭ* is mentioned. They do, however, settle the character *w* as sonant and not *surd*.

4574

FRAGMENT OF A SUMERIAN CODE OF LAWS

Ni. 4574, part of the obverse and reverse of a single column tablet, is unfortunately damaged at both edges so that the laws contained in this text remain obscure until the lines can be completed from duplicates. Obv. 5 begins: *tukundi-bi galu uru dingir-ra* "If a man of the city his(?) god" And line 7, which probably continues the same law, reads: *lul-ù-bé-in-dúg* "If he lies . . ." and line 8 may possibly be restored: *[nig-zi]ù-bé-in-dúg* "If he speak the truth" Line 11 refers apparently to a man accused of exercising witchcraft by means of the evil tongue *ka-ĝul*. The laws on the reverse frequently refer to ^{ilu}Pasag. Pasag is rendered into Semitic by Išum who appears to have been regarded as a fire god, but his character is essentially that of an underworld deity.² In the obscure lines of our fragment Pasag

¹ See the *Grammar* §27 bis.

² *I-šum* is most probably Semitic and connected with 𒌶𒍪 "fire." It has been regarded by some as Sumerian and rendered by *na'du šabiḫu*, "The revered slayer." Note that *Išum* is inflected as a Semitic word, (*ilu*) *i-ša-am* (*ilu*) *nin-lil a-na* (*ilu*) *Šamaš alid-ma*, "Išum whom Ninlil begat for Shamash," and Pasag follows Shamash, SAK. 74 VIII 61-63. See RA. VII 20, 7.

seems to be the pest god but this suggestion is made with reserve. The reverse may be interpreted as follows:

Ni. 4574

2. [tukundi-bi galu] sag ib-šam-[šam]
3. [.....]^dpa-sag-ra li-mu-na-tar-ri
4. sag-šam-šam-dé igi-gál-la-ni nu-mu-na-[.....]
5. tukundi-bi ^dpa-sag-ga
6. [] šam-šam mu-na- ab- bi
7. [] ki giš-rin-na gù-mu-un-[]
8. tukundi-bi galu gud in-šam-šam
9. [.....]^dpa-sag-ra li-mu-na-tar-ri
10. gud-šam-šam-dé igi-gál-la-ni nu-mu []
11. tukundi-bi ^dpa-sag-gà [.....]
12. [.....]-šam-šam mu-na- ab-bi
13. [.....]tùr-ṣal-ṣal-a-ni nam-mu-ni-ib-[.....]
14. tukundi-bi galu udu in-šam-šam
15. udu-šam-šam-dé igi-gál-la-ni nu-mu-na-.....
16. tukundi-bi ^dpa-sag-gà.
17. [.....]šam-šam-dé mu-na-ab-bi
18. [.....]-amaš-rin-na-bi nam-mu-ni-ib-[.....]
19. tukundi-bi galu dam in-tuk-tuk
20. ^dpa-sag-ra li-mu-na-tar-[ri]

4570

RECORD OF A BUSINESS TRANSACTION

1. One drinking vessel KU-PAP-ta.....
2. Two drinking vessels whose contents¹ are two *ka* each,
3. Nine shekels of silver, one seal of lapis lazuli whose value is five shekels,
4. Lu-^dEnki son of Eri-e-kenag²

¹ *á-la-a-bi* = *alû-šu*, its bowl.

² Written *EDIN-e-kenag* = *ardu-narâmu*, "The servant, beloved (of the god X)." For *EDIN* with the value *eri*, note THUREAU-DANGIN, *Inventaire des Tablettes de Tello* 1256 Rev. 5, *EDIN-ga-a*, servants fugitive, and 1044 *kal-ga-a*, in same sense. *kal* < *kalag* has a synonymous meaning, man, employee. For *EDIN* in this sense see also CT. X 49, 12245 *eri-é-mu*, servant of the bakery. *Ibid.* 11, *eri é-šim*, servant of the confectionery. Cf. CT. III 9 Col. III 35; *ibid.* 46 A. 101, etc. *eri* has the sense workman, able-bodied employee, rather than slave. See for *eri*, *Sum. Gr.* 213.

5. to Ur^dLugal gave.
6. Twenty *sar*, field of Ânumma, *man of*, deceased,
7. Ili-šu-bani son of Hamaâ to Ur-Lugal gave.
9. Sinikišam the shepherd, from¹ ^dNusku-â-mağ-ana,² of Isin,
11. took³ and gave to Ur-Lugal for money.
12. Anibašti the slave woman, Amašint. . . . to Ur-Lugal for money gave.
14. Ahuni the slave. to Ur-Lugal
16. until⁴ he shall have built this house,
17. as follows, he together with Amat-i-[]
18. in the name of the king swore,
19. "*ki-ma ku-um la ša-ga ma*
20. *i-na i-ni-im*
21. *la tu-ga-la-la-ni*."⁵
22. Ummiwağarrat the slave woman to Ur^dLugal for money he gave.
24. Thirty beams for the dividing wall⁶ to Ur-Lugal for money he gave.

4617

SUMERIAN CONTRACT

- | | | | |
|---------------------------|-------------------------------|---------------|--|
| 1. [1 + ½(?)] | <i>sar</i> | <i>dū-a</i> | 1. 1 ½(?) <i>sar</i> of land with improve-
ments; |
| 2. [giš-]bal ⁷ | <i>giš-</i> | <i>keš-</i> | 2. <i>Canal lock</i> , dike, |
| 3. <i>giš-gál</i> | <i>giš-sak-ku⁸</i> | <i>gub-ba</i> | 3. water-gate and bar are there. |

¹ *i-ti*.² "Nusku whose oracle is mighty." For this title of Nusku, see BL. p. 131.³ *il-ki-ma*.⁴ *adi šumma*. I know of no other example of this conjunction.⁵ I fail to understand the import of these lines. Line 21 may be rendered, "not shalt thou despise me."⁶ *ri-ba-na*.⁷ We have here in all probability the same *giš-bal* which occurs in *šabāru ša giš-bal*, CT. 12, 40, 50, to restrain, said of a *giš-bal*, with which cf. *šubburu ša i-ki*, to restrain, said of a canal. Note also the expression for water-gate, *giš-gál = mišir ša-ma-ri*, dike of restraining, CT. 18, 46, 53 and cf. 19, 42, 11. Obviously *šabāru* > *šamāru* are employed in connection with controlling irrigation by locks, dams and canals. *bal* is probably the root (*bal* 2) to pour out, *Sum. Gr.* 205.⁸ For *mišir ša ndri*, dike, dam, see GÉNOUILLAC, TSA. LXIX n. v.⁹ *sikkuru*, bar or bolt which secures the two wings of the water-gate. Perhaps *sik-[ku-ru]* is to be restored in V R. 32, 40 *kan mišri = sik*, a reed dike, in which case *sikkuru* is there employed in the same sense. MUSS-ARNOLT, *Lexicon* 532 (followed by GÉNOUILLAC, *ibid.*) restores *sik-r[um]*.

- | | |
|--|--|
| 4. <i>ki è-bi šag sil-dagal-la-šú</i> | 4. Its exit is upon the carrefour. |
| 5. <i>da é galu-?-gi-ru</i> | 5. Beside the house of Galu-?-gizu. |
| 6. <i>é amar-ba-ab gina lugal-keš</i> | 6. House of Amarbab, heir of Lugalkeš. |
| 7. <i>ki amar-ba-ab-ta</i> | 7. From Amarbab, |
| 8. <i>An-da-nu-me-a-ge</i> | 8. Andanumea ¹ |
| 9. <i>in- ši- šàm šàm-tíl-la-bi-šú</i> | 9. has purchased. As its full price |
| 10. $1\frac{1}{2}$ <i>šiklu kaspim</i> | 10. $1\frac{1}{2}$ shekels of silver |
| 11. <i>in-na- an- lal</i> | 11. he has weighed out to him. |
| 12. <i>ud kúr-šu amar-ba-ab u dumu-bi</i> | 12. In future days Amarbab and his son |
| 13. <i>a-na a-na-[(da-)nu-me-a]</i> | 13. against Anadanumea |
| 14. <i>è-bi-šú enim nu-um-[mal-mal-ne-a]</i> | 14. for this house shall not make complaint. |
| 15. <i>mu lugal-bi in-pad-dé-eš</i> | 15. They swore in the name of their king. |

4616

LETTER OF THE CASSITE PERIOD CONCERNING GRAIN.
ADDRESSED BY MARDUKRAIMKITT² TO THE KING(?).

- | | |
|---|---|
| 1. <i>a-na be-lì-ja</i> | To my lord |
| <i>ki- bē- ma</i> | say: |
| <i>um-ma</i> ¹ <i>"Marduk-ra-im-ki-[it-ti]</i> | Thus (saith) Mardukraimkitti |
| <i>arad- ka- ma</i> | Thy servant. |
| 5. <i>a-na di-na-an be-lì-ja</i> | "Unto my lord himself |
| <i>lu- ul- li- ik</i> | verily I come. |
| <i>ŠE AŠ-AN-NA-ge³ ki-am MU-BI-IM</i> | As to the wheat and spelt, so is the account. |
| $1200 + 30 + 9$ (<i>še</i>) $30 + 6 + \frac{1}{6}$ | 1239 gur of wheat and 36 gur 60 ka |
| (<i>kunaši</i>) <i>še (mat) ḫal-ma-an-</i> | of spelt, grain from the land |
| (<i>ki</i>) | Halman; ⁴ |

¹ "Beside Anu there is none." Cf. *e-ni-da-nu-mi-en = ina bali-šu*, Voc. Hittite, Berlin 7434 c in DELITZSCH, *Abhandlungen der Königl. Preuss. Akademie* No. 3, 1914 p. 17.

² A letter by the same writer and commencing with a similar salutation has been published by RADAU, *Letters to Cassite Kings* No. 30. Concerning the formula *ana dinan bēli-ja*, see *ibid.* p. 33.

³ *še'u u kunašu*. See SAI. 4822 and *Historical and Religious Texts*, pl. 48 l. 33.

⁴ A city and district east of Bagdad on the Elamitic border, according to DELITZSCH, *Paradies* 205, modern Hulwan. *alu ḫal-man*, BA. VI pt. 1, 147 l. 80. *mat ḫal-ma-an*, KB. I 151, 190, and see *ibid.* map opp. p. 217. Only here with suffixed *ki* which denotes a city, see for *mat* (*ki*), to denote a province named after its chief city, *Sum. Gr.* p. 58.

1800 + 4 + $\frac{4}{5}$ + $\frac{2}{30}$ (<i>še</i>) 50 + 9 (<i>kunaši</i>) <i>pu-ru-rat-la-aš-(ki)</i> ¹	1804 gur 260 ka of wheat, 59 gur of spelt from Pururattash; <i>ma</i>]
10. 4 + $\frac{2}{5}$ + $\frac{3}{30}$ <i>mat ha-ma-na-ki</i> ² <i>an-nu-u la maḥ-ru</i> <i>a-di-ni ul i-ka-aš-ša-da-am</i>	4 gur 150 ka from the land Haman; This has not been received. Our fixed time ³ he(?) keeps not.

¹ After lines 8 and 9 the scribe inserts 170 ka and 175 ka whose significance I fail to understand.

² A city and district on the Elamitic border, DELITZSCH, *Paradies* 324.

³ For *adā* in this sense, see THUREAU-DANGIN, RA. 11, 145, 28.

DESCRIPTION OF TABLETS

TEXT	PLATE	MUSEUM NUMBER	DESCRIPTION
1	1	7086	Upper left corner of light brown tablet. Unbaked. School text of which the right half or pupil's copy is cut away. H. $3\frac{1}{2}$; W. $2\frac{1}{4}$; T. $1\frac{1}{4}$ -1. Obverse is a duplicate of Ni. 15281 (= POEBEL, PBS. V 111) Rev. III 20-IV 5. Cf. also POEBEL 102 IV 1-3 and 104 Rev. III 8-18 and CLAY, <i>Yale Syllabary</i> 207-19. See Ni. 7072 Rev. No. 2 in this volume. According to the Yale Syllabary the sign <i>ga-al-pi-a</i> is <i>LAL-LAL+GIŠGALLA</i> (Br. 938). But PBS. V 104 III 17 f. has <i>gal-bi</i> for this sign and <i>gal-pa-a</i> for <i>LAL-LAL+LIL</i> . Also PBS. V 102 IV 3 has <i>LIL</i> as the last part of the sign. Rev. is duplicate of Ni. 15281 Rev. I 22-II 9.
2	2	7072	Left half of a light brown tablet. Unbaked. School text. H. $6\frac{1}{4}$; W. $2\frac{1}{4}$; T. $1\frac{1}{2}$ - $\frac{1}{2}$. A duplicate of the obverse will be found in No. 3. Note the sign Br. 4930 with value <i>su-ud</i> in 7072 and <i>su-ug</i> in 15407, values for <i>UD-GUNU</i> , REC. 92. The form of the sign means "light," for which see AJSL. 31, 282. We have for this sign the values <i>sug</i> , <i>sud</i> and <i>sub</i> , <i>šub</i> all with original meaning "bright." See Sum. Gr. p. 242 <i>sud</i> 3; 243 <i>sug</i> 9. The reverse is a duplicate of 15281 Rev. II end to III 15 and IV 1-17.
3	2	15407	Right lower corner of a light brown tablet. Unbaked. Reverse not inscribed. H. $2\frac{1}{4}$; W. 2; T. $\frac{3}{4}$ - $\frac{3}{8}$. Duplicate of No. 2.
4	3-4	11007	Lower half of a thin light brown tablet in four columns. Slightly baked. H. $3\frac{1}{2}$; W. $4\frac{1}{4}$; T. $1-\frac{1}{2}$. List of ideograms simple and compound.
5	5	1852	Left lower quarter of a large dark brown tablet. Slightly baked. Reverse not inscribed. H. $3\frac{1}{2}$; W. $3\frac{3}{4}$; T. $1\frac{1}{2}$ - $\frac{1}{2}$. Syllabar A.

TEXT	PLATE	MUSEUM NUMBER	DESCRIPTION
6	6-7	8802	Lower half of a dark brown single column tablet. Slightly baked. H. $2\frac{1}{2}$; W. $2\frac{1}{2}$; T. $1\frac{1}{2}$. Sumerian rituals for incantations, with partial interlinear Semitic translation.
7	8-11	4506	Nearly complete tablet. Unbaked. H. $3\frac{3}{4}$; W. $2\frac{1}{2}$; T. $\frac{3}{4}$ - $\frac{1}{2}$. Incantations and rituals with a lexicon of names for parts of the head and breast. See pages 9-10.
8	11	14166	Small light brown fragment forming the upper left corner of a large thick tablet. Selected list of famous rulers. Reverse is illegible.
9	12-14	11394	Upper half of a large mole colored tablet. Left edge damaged. Unbaked. H. $5\frac{1}{2}$; W. $5\frac{1}{2}$; T. $1\frac{1}{2}$ -1. Syllabar of verbs and words which concern various professions. See pages 10-12.
10	15	14145	Upper part of the left half of a school text preserving the teacher's copy. Light brown with dark spots. H. $3\frac{3}{4}$; W. $2\frac{1}{2}$; T. $1\frac{1}{4}$ -1. List of signs; <i>KA</i> with inserted ideograms.
11	15-17	4502	Dark brown tablet, nearly complete, with edges damaged. H. 5; W. 3; T. $1\frac{1}{2}$. Sumerian original of Syllabar B. See pages 12-15.
12	18	6509	Small light brown tablet. Unbaked. H. $2\frac{1}{2}$; W. 3; T. $\frac{3}{4}$ - $\frac{1}{2}$. List of adverbs. See pages 15-16.
13	19-20	13267	Upper right corner of brick red tablet. Partly baked. H. 3; W. $2\frac{1}{4}$; T. $1\frac{1}{2}$. Bilingual syllabar. See pages 16-17.
14	21	4608	Fragment from the lower edge of a large tablet. Dark brown. Unbaked. H. $2\frac{1}{4}$; W. $3\frac{1}{4}$; T. $1\frac{1}{2}$ - $\frac{1}{2}$. List of stones, wools, etc. See pages 17-19.
15	22	4594	Left half of a long two column tablet. Dark brown. Unbaked. Scholar's grammatical exercise. H. $5\frac{1}{2}$; W. $1\frac{1}{2}$; T. $1\frac{1}{2}$. See for duplicates, etc., pages 19-21.
16	22	4599	Left half of a long two column tablet, intentionally cut lengthwise by the scholar. Dark brown. Unbaked. H. 9; W. $1\frac{3}{4}$; T. 1. Not inscribed on the reverse. Part of the series <i>ana itti-šu</i> . See pages 21-23.

TEXT	PLATE	MUSEUM NUMBER	DESCRIPTION
17	23	4598	Left half of a long two column tablet, intentionally cut lengthwise by the scholar. Dark brown. Unbaked. H. 9; W. $2\frac{1}{4}$; T. $1\frac{5}{8}-\frac{1}{2}$. List of chairs, etc. See pages 25-29. Series <i>gar-ra = hubullu</i> .
18	24	4595	Left half of a long two column tablet. Dark brown. Unbaked. H. $8\frac{3}{4}$; W. 2; T. $1\frac{1}{4}-\frac{1}{2}$. Part of <i>ana itti-šu</i> . See pages 30-31.
19	25-26	4600	Complete dark tablet. Unbaked. H. 6; W. 5; T. $1\frac{1}{4}-\frac{3}{4}$. Phonetic syllabar. See pages 31-33.
20	27	4591	See No. 19.
21	28-29	4574	Lower half of a long single column tablet. Light brown. Unbaked. Broken along both edges. H. $3\frac{1}{2}$; W. $2\frac{1}{4}$; T. $1-\frac{1}{2}$. Sumerian code of laws. See pages 33-34.
22	30	4570	Complete baked tablet. Light brown. H. $3\frac{1}{4}$; W. $2\frac{1}{4}$; T. $\frac{1}{2}-\frac{3}{8}$. Business document. See pages 34-35.
23	31	4617	Complete baked tablet. Dark brown. H. $3\frac{3}{4}$; W. $3\frac{1}{4}$; T. $\frac{3}{4}-\frac{1}{2}$. Business document. See pages 35-36.
24	31	4616	Complete baked tablet. Dark brown. H. $3\frac{3}{4}$; W. $2\frac{1}{2}$; T. $\frac{3}{4}-\frac{1}{2}$. Letter of the Cassite period. See pages 36-37.
25	32-35	1521	Long fragment from the right edge of a dark two column tablet. H. 5; W. $2\frac{1}{4}$; T. $1\frac{1}{4}-\frac{1}{2}$. Hymn to Shamash. Probably from Sippar.
26	36	4597	Two fragments probably from the same tablet. Dark brown. Unbaked. Scholar's exercise. H. 4; W. $4\frac{1}{2}$; T. $1\frac{1}{4}-\frac{3}{4}$.
27	37	135	Fragment from the middle of a single column tablet. Unbaked. Light brown. H. $2\frac{1}{2}$; W. $2\frac{1}{2}$; T. $1\frac{1}{4}-\frac{1}{2}$. Hymn to Shamash.
28	38	4585	Fragment from the middle of a single column tablet. Light brown. Unbaked. H. $2\frac{1}{4}$; W. $2\frac{1}{2}$; T. $\frac{3}{4}-\frac{1}{2}$.
29	39	4567	Fragment from lower edge of large unbaked tablet. Dark brown. H. 2; W. 5; T. $1\frac{1}{4}$. Selection of Sumerian sentences.

TEXT	PLATE	MUSEUM NUMBER	DESCRIPTION
30	40	4573	Upper part of a single column, unbaked tablet. Light brown. H. 2; W. $2\frac{1}{2}$; T. $\frac{3}{4}$ – $\frac{1}{2}$. Sumerian code of laws.
31	41	4605	Nearly complete single column tablet. Lower edge broken away. Weather-worn. Unbaked. Light brown. H. $4\frac{1}{4}$; W. $2\frac{3}{4}$; T. $1\frac{1}{4}$ – $\frac{1}{2}$. Religious text.
32	42	4575	Upper half of a single column tablet. Unbaked. Light brown. H. 3; W. $2\frac{3}{4}$; T. $1\frac{1}{4}$ – $\frac{3}{4}$. Sumerian letter.
33	42	4614	Fragment from the middle of a single column religious text. Reverse broken off.
34	42	4610	Circular convex oval tablet. Unbaked. Scholar's tablet. Diameter 3 inches.
35	43	4580	Fragment from upper left corner of a single column tablet. Unbaked. Light brown. H. $1\frac{1}{2}$; W. $2\frac{1}{2}$; T. 1 – $\frac{1}{2}$. Religious text.
36	43	4571	Nearly complete unbaked tablet. Light brown. Reverse not inscribed. H. $3\frac{1}{4}$; W. $2\frac{1}{8}$; T. $\frac{5}{8}$ – $\frac{1}{2}$.
37	43	4588	Fragment from upper part of a single column tablet. Light brown. Unbaked. H. $1\frac{1}{4}$; W. 3; T. $\frac{5}{8}$ – $\frac{1}{2}$. Hymn to Nidaba.
38	44	4581	Fragment from the lower left corner of a single column tablet. Unbaked. Light brown. H. $2\frac{3}{4}$; W. $1\frac{1}{2}$; T. $1\frac{1}{4}$ – $\frac{1}{2}$. Religious text.
39	44	4589	Fragment from the top of a single column tablet. Unbaked. Light brown. H. $1\frac{1}{4}$; W. $2\frac{1}{4}$; T. $1\frac{1}{4}$ – $\frac{1}{2}$. Tammuz liturgy.
40	45	4583	Nearly complete single column tablet. Unbaked. Light brown. Damaged at top and bottom. Weather-worn. H. $3\frac{3}{4}$; W. $2\frac{1}{2}$; T. 1 – $\frac{1}{2}$.
41	46	4607	Fragment from the left edge of a large tablet. Unbaked. Dark brown. H. $2\frac{1}{2}$; W. $2\frac{1}{2}$; T. 1 – $\frac{3}{4}$. Commentary on the attributes of the gods.
42	46	4602	Large unbaked scholar's tablet. Left lower corner broken off. Dark brown. H. 6; W. $5\frac{1}{2}$; T. $\frac{3}{4}$ – $\frac{1}{2}$. Reverse not inscribed.

TEXT	PLATE	MUSEUM NUMBER	DESCRIPTION
43	47	4590	Small fragment from the middle of a single column tablet. Light brown. Unbaked. H. 2; W. $2\frac{1}{4}$; T. $\frac{1}{2}$. Contains part of the last three lines of a religious text.
44	47	4615	Small baked tablet. Brown. Form of a Neo-Babylonian contract, with only two lines of text. H. $1\frac{5}{8}$; W. 3; T. $\frac{3}{4}-\frac{1}{2}$.
45	47	4606	Fragment from upper left corner of a large tablet. Unbaked. Mud colored. H. 3; W. $1\frac{3}{4}$; T. $1\frac{1}{2}-\frac{1}{2}$. Scholar's exercise.
46	47	4603	Fragment from upper left corner of a large tablet. Unbaked. Mud colored. H. 4; W. $2\frac{1}{4}$; T. $1\frac{1}{4}-\frac{1}{2}$. Scholar's exercise.
47	48	4586	Fragment from left lower edge of a single column tablet. Unbaked. Light brown. H. $2\frac{3}{4}$; W. $1\frac{1}{2}$; T. $1\frac{1}{4}-\frac{1}{2}$. Religious text.
48	49	4613	Fragment from the middle of a large unbaked tablet. Dark brown. H. 3; W. $3\frac{1}{2}$; T. $1-\frac{1}{4}$. Religious text. The obverse is entirely broken away.
49	49	4609	Fragment along the left edge of a large tablet. Unbaked. Dark brown. H. $2\frac{1}{2}$; W. $2\frac{1}{4}$; T. $1\frac{1}{4}-\frac{3}{4}$. Scholar's exercise.
50	49	4604	Fragment from right upper corner of a large unbaked tablet. Dark brown. H. $3\frac{1}{4}$; W. 3; T. $1\frac{1}{2}-\frac{3}{4}$. Syllabar.
51	50-51	4576	Nearly complete single column tablet. Unbaked. Light brown. H. $3\frac{3}{4}$; W. $2\frac{1}{4}$; T. $1\frac{1}{4}-\frac{1}{2}$. Religious text.
52	52-53	4569	Fragment; about two-thirds of a long double column tablet. Unbaked. Light brown. H. 4; W. $2\frac{1}{2}$; T. $1-\frac{1}{2}$. Religious text.
53	54	4596	Single column unbaked tablet. Variegated light and dark; lower part broken. H. $3\frac{3}{4}$; W. $2\frac{1}{2}$; T. $1-\frac{1}{2}$.
54	55	6061	Light brown tablet in crumbling condition. Corners and edges broken. H. 4; W. 4; T. $1-\frac{1}{2}$. An original Sumerian copy of Syllabar B containing Col. I repeated several times with variants. See No. 11, Ni. 4502.

TEXT	PLATE	MUSEUM NUMBER	DESCRIPTION
55	56-57	11387	Light brown fragment from lower part of a large tablet. H. 5; W. $5\frac{1}{2}$; T. $1\frac{1}{2}$ - $\frac{3}{4}$. The obverse Col. III is a duplicate of POEBEL PBS. V 102 (Ni. 11001) Rev. II and 114 Col. II. Col. V corresponds to 114 Col. II. In Col. IV of 11387 note the value <i>gurun</i> for <i>ḪIN</i> thus proving that <i>ḪIN</i> = <i>eldu</i> , harvest, had originally the value <i>gurun</i> , later reduced to <i>gur</i> . This proves that the name of the twelfth month in the calendar of Nippur was read <i>še-gur-kud</i> as the writer has argued in Archives of Drehem. See also <i>Sumerian Grammar</i> 219.
56	58	7074	Upper half of a dark brown tablet. Right lower corner broken away. On the obverse a teacher's copy of a list of ideograms. The pupil's copy has been erased. On the reverse three columns of signs with glosses. H. 4; W. 4; T. $1-\frac{1}{2}$. Rev. II-III form a duplicate of No. 55 Obv. III and POEBEL, PBS. V 114 II and 102 Rev. I-II. Note the sign in Rev. III 19 <i>LAGAR</i> with value <i>na-gal</i> .

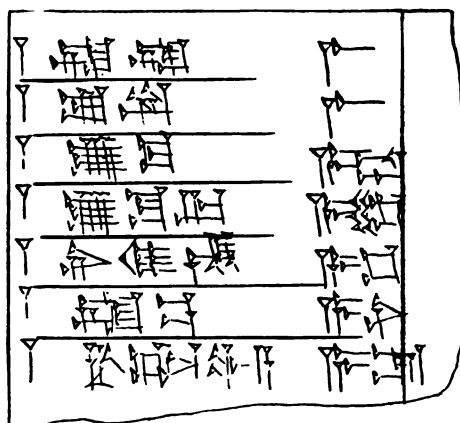
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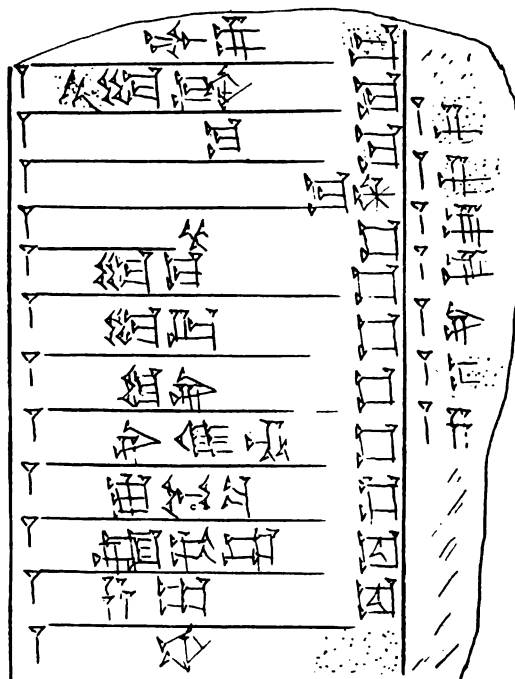
AUTOGRAPH PLATES

1

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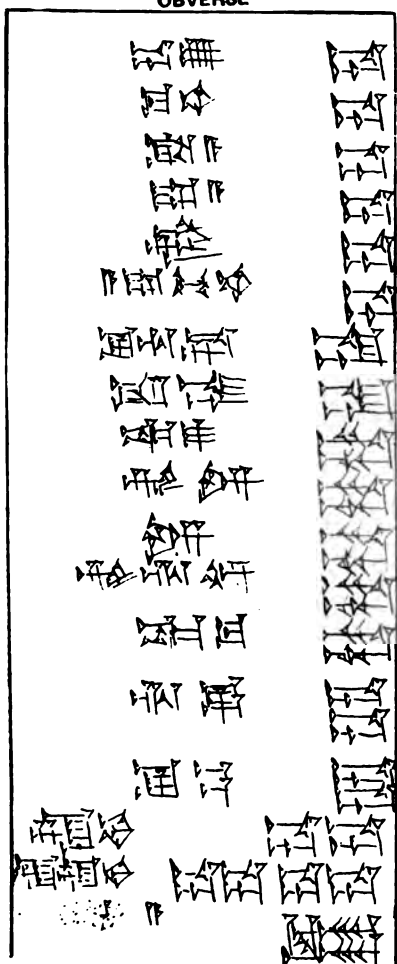


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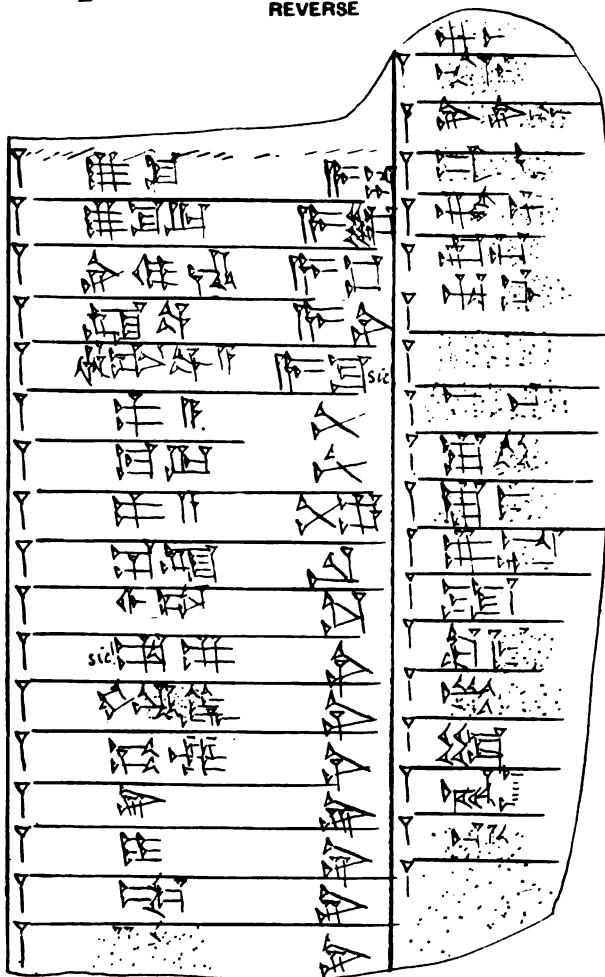


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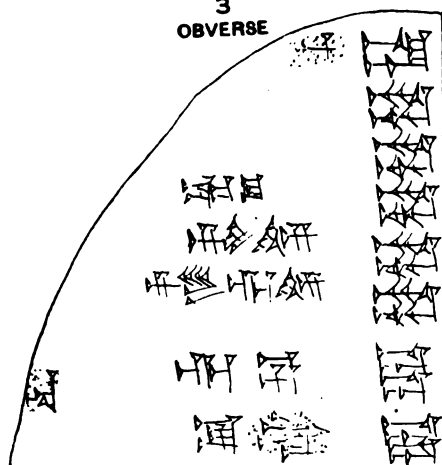


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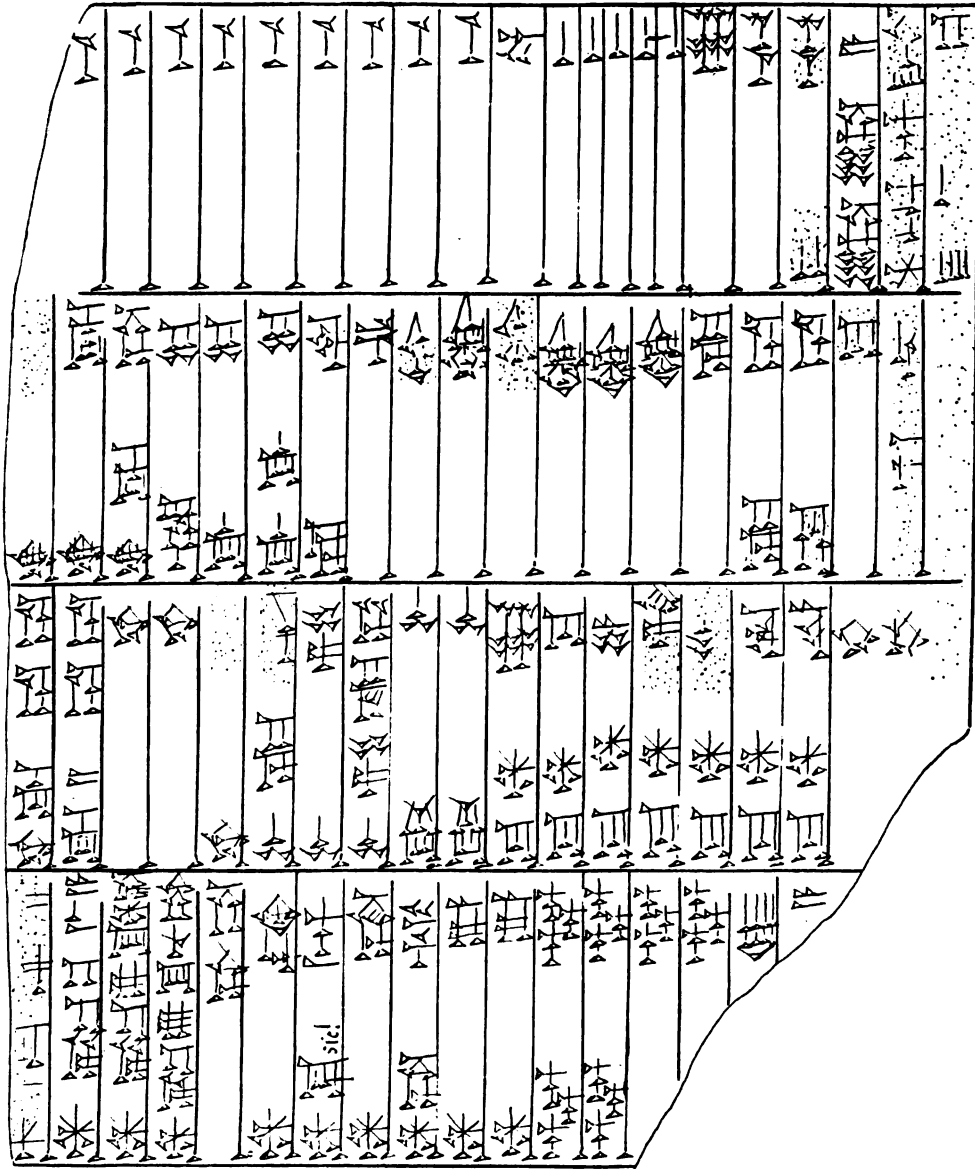


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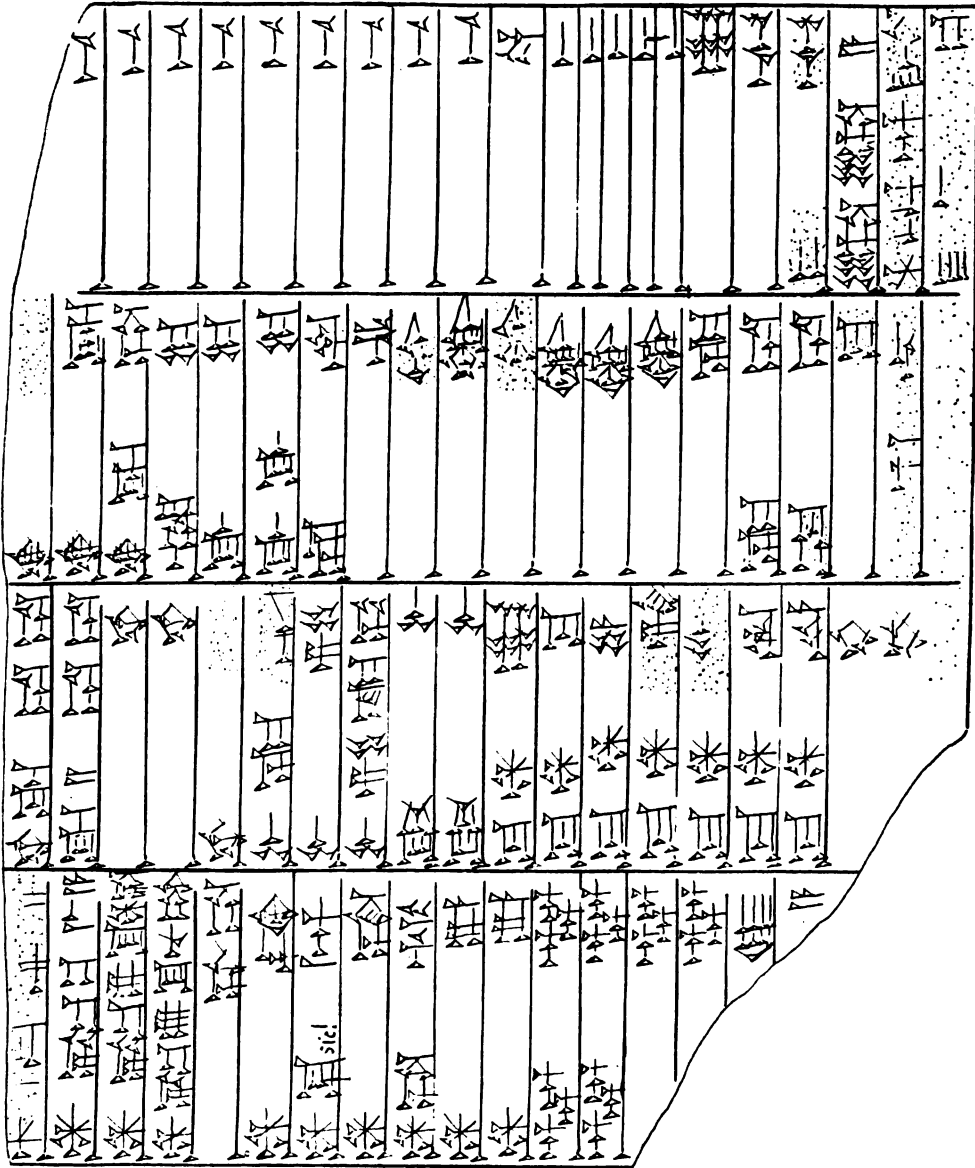
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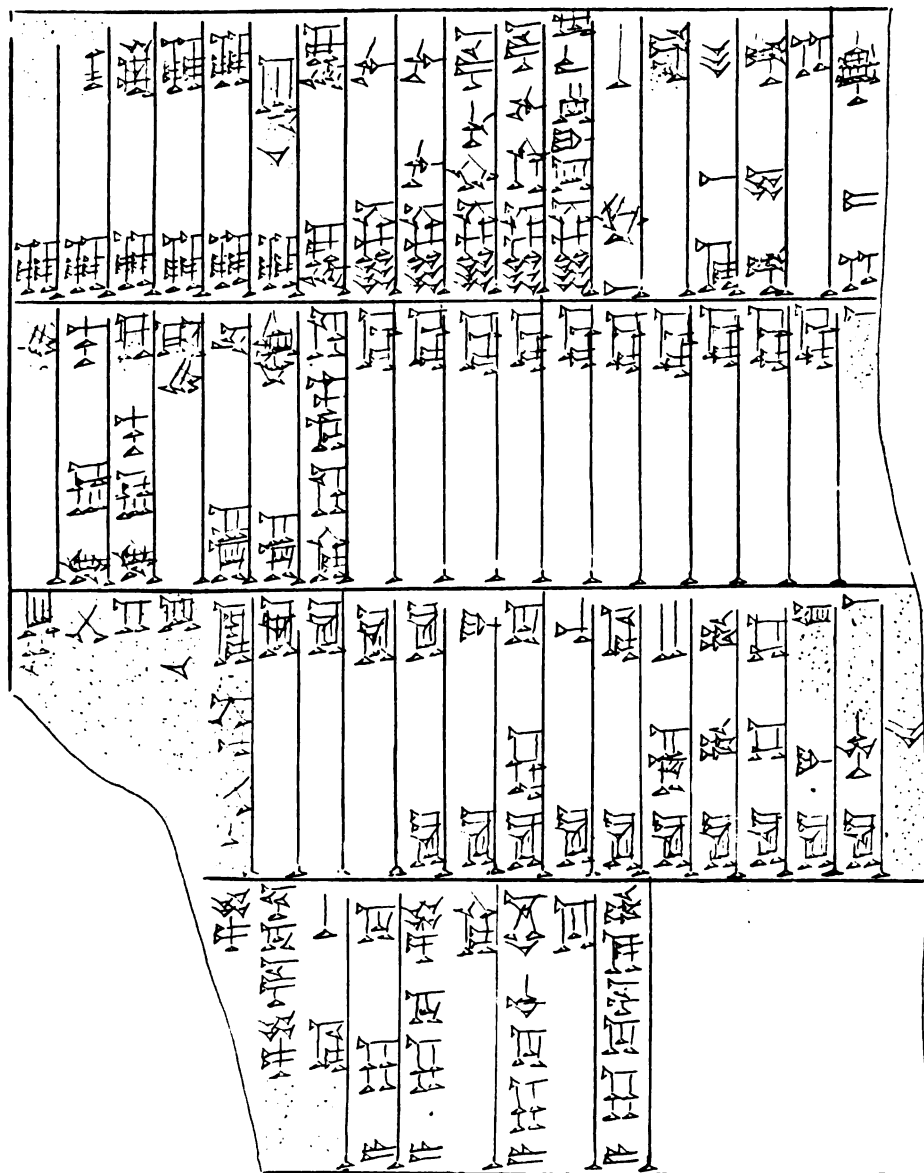


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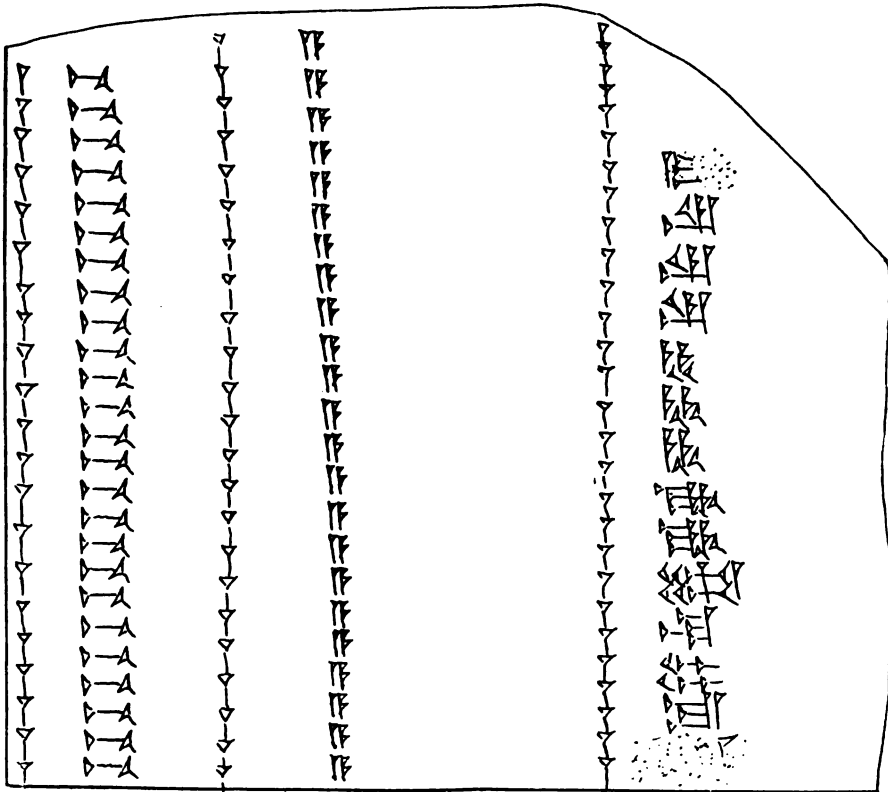
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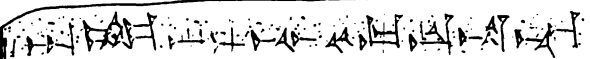
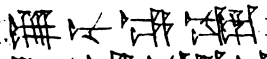

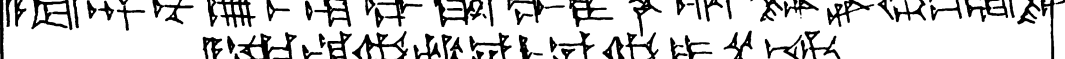
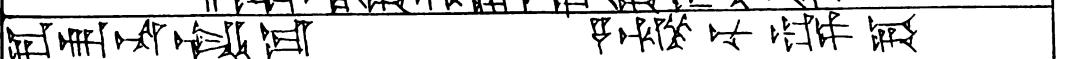
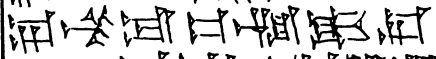
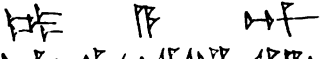
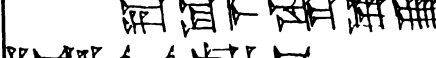
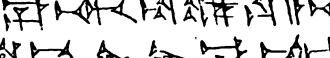

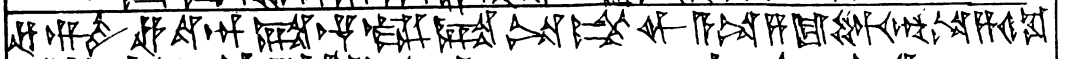
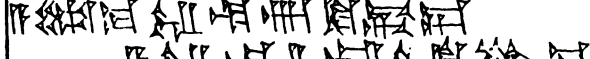

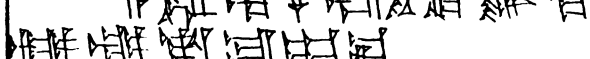

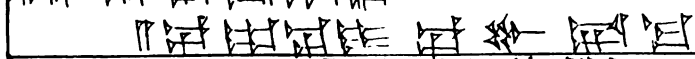
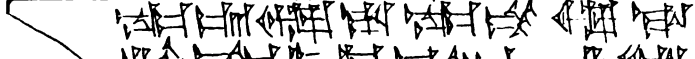

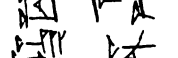
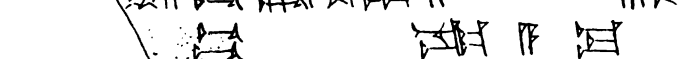
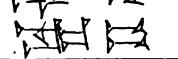
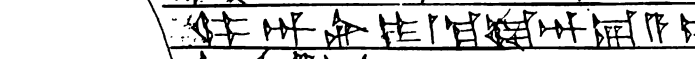
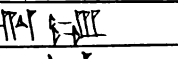

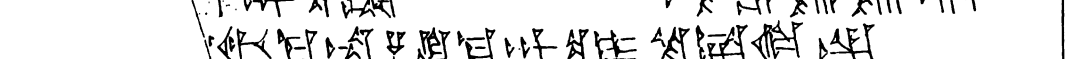
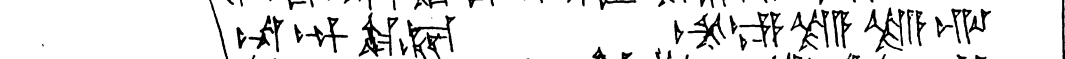





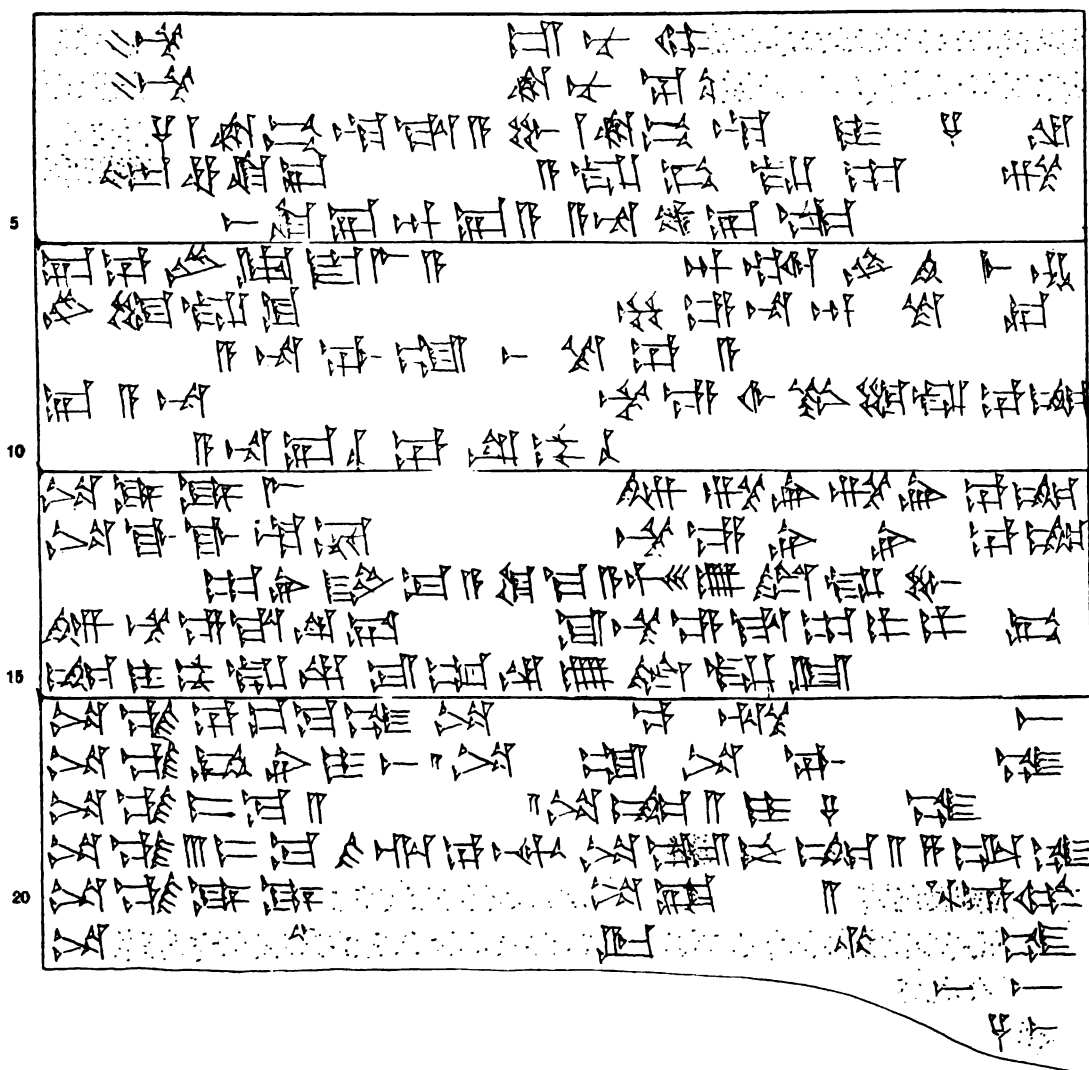
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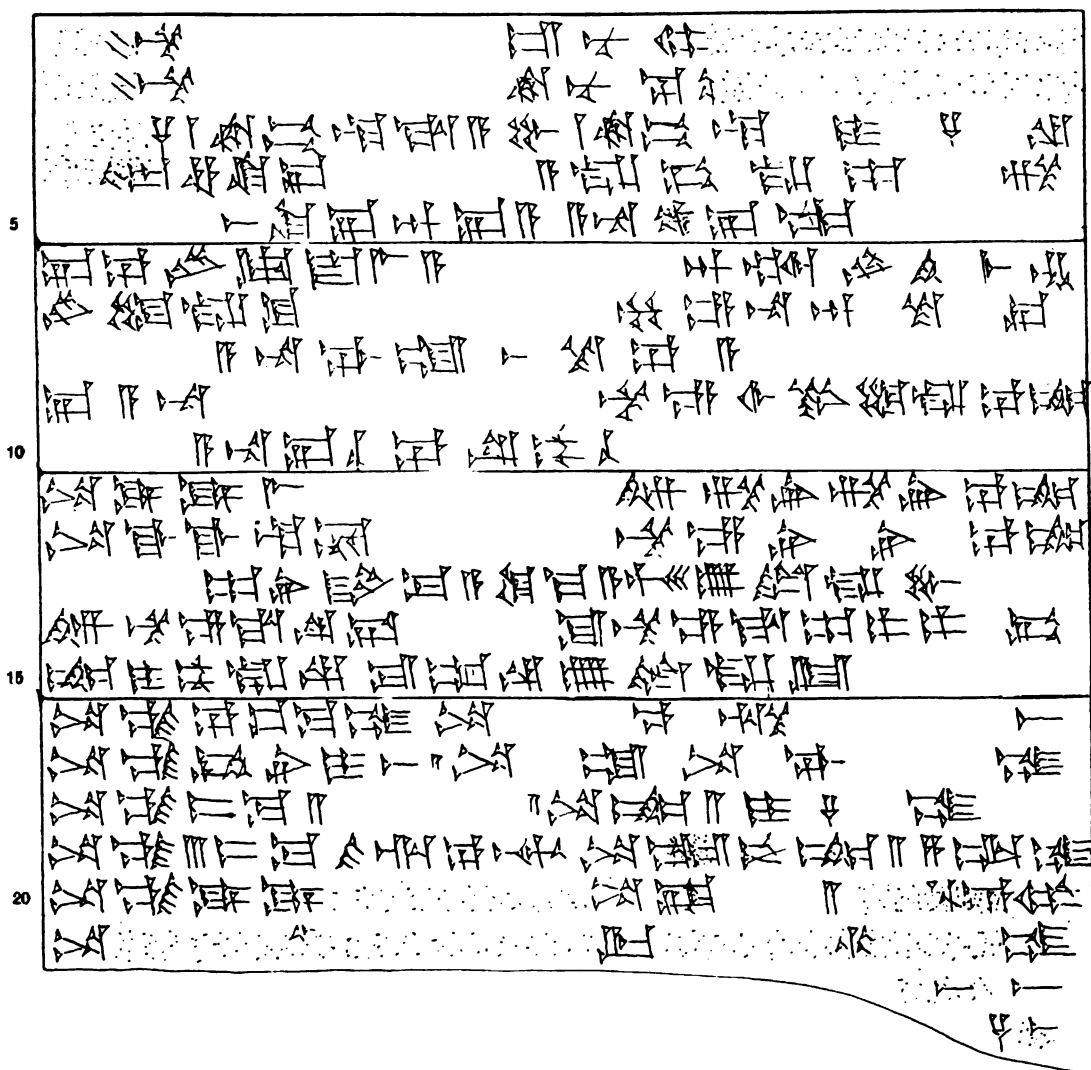
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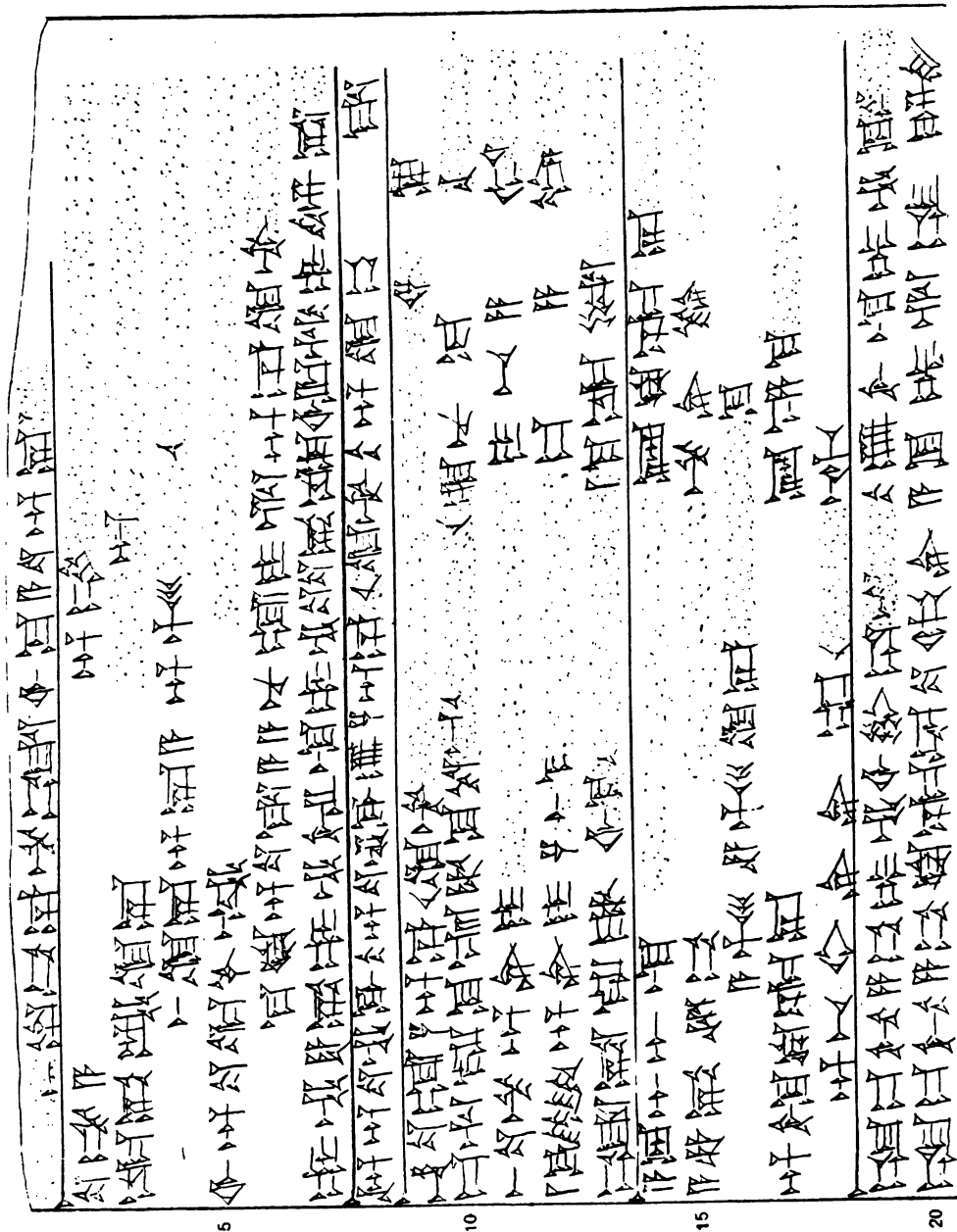


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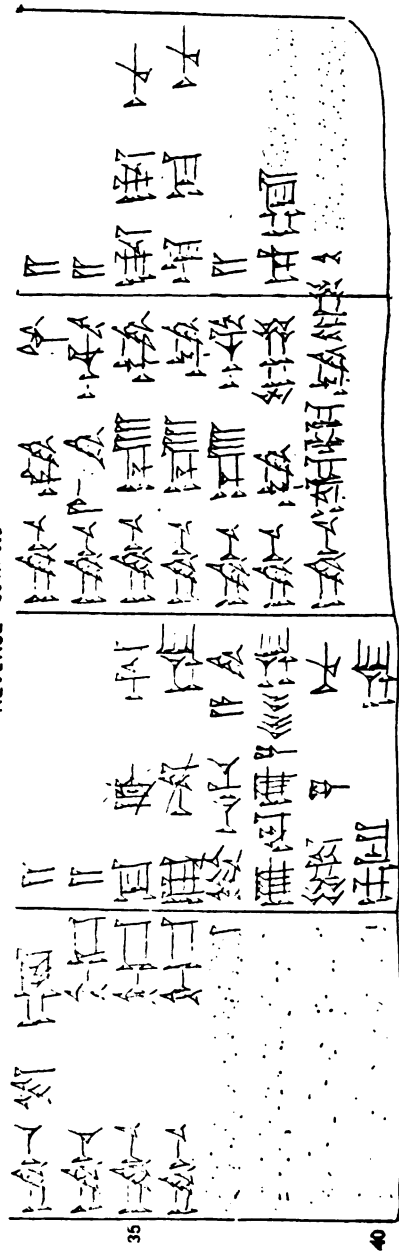
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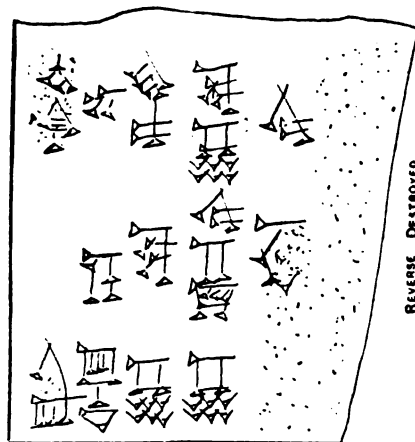
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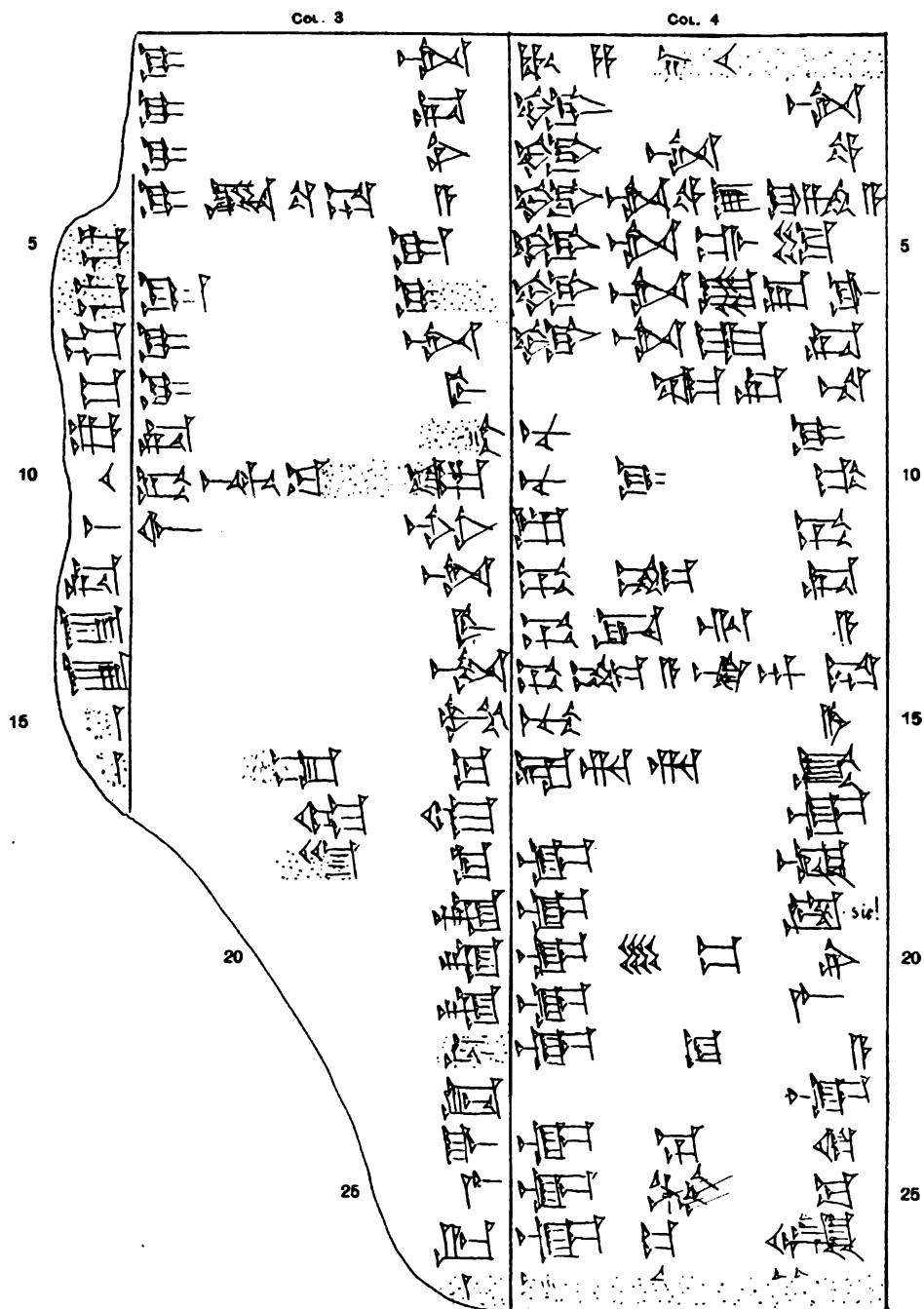
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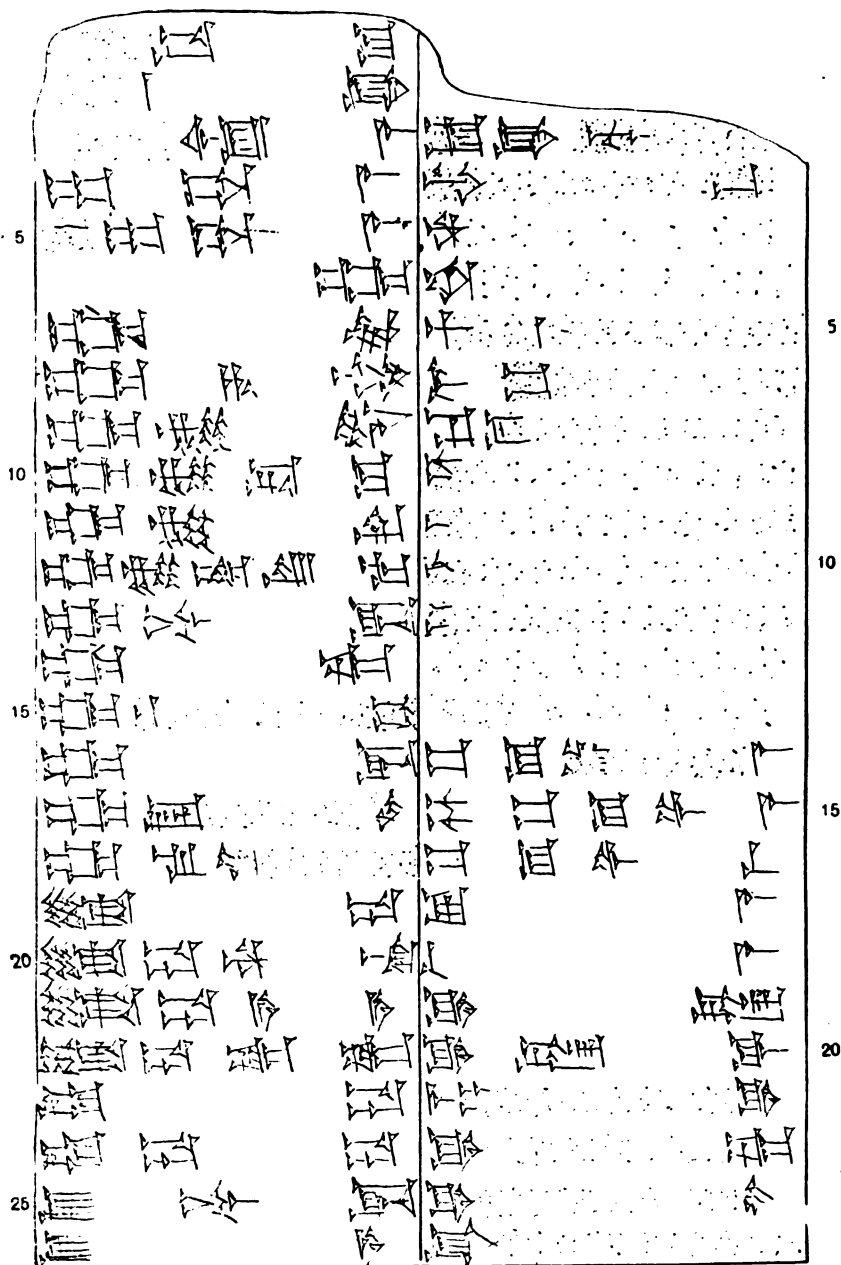
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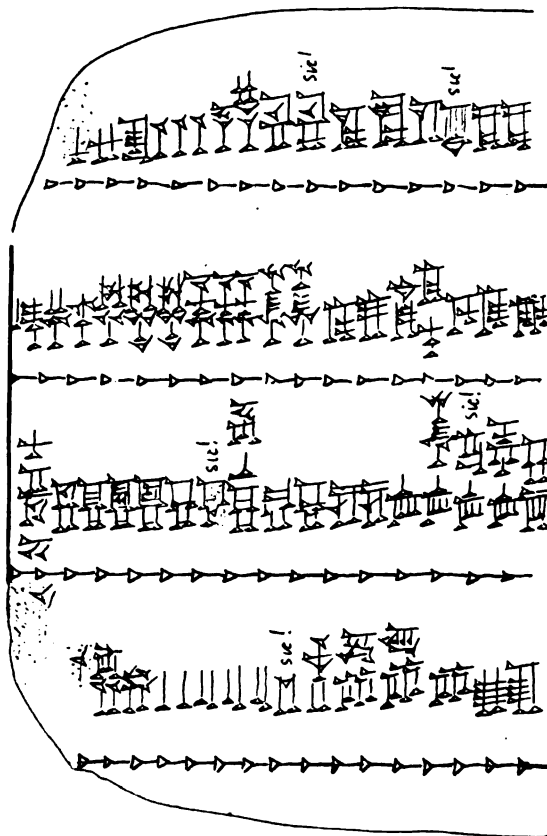
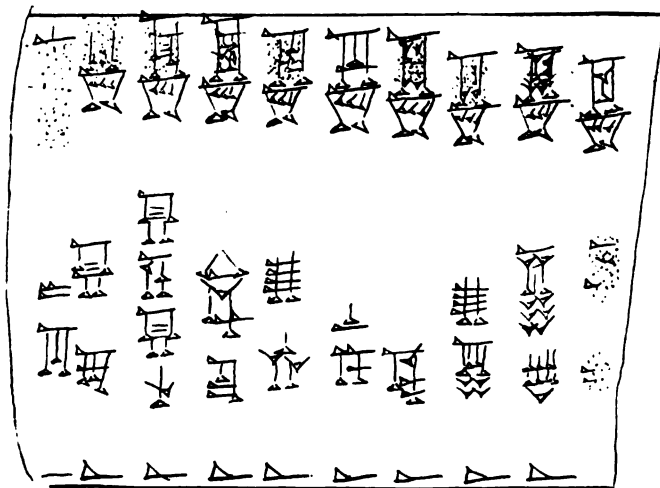
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Col. 1



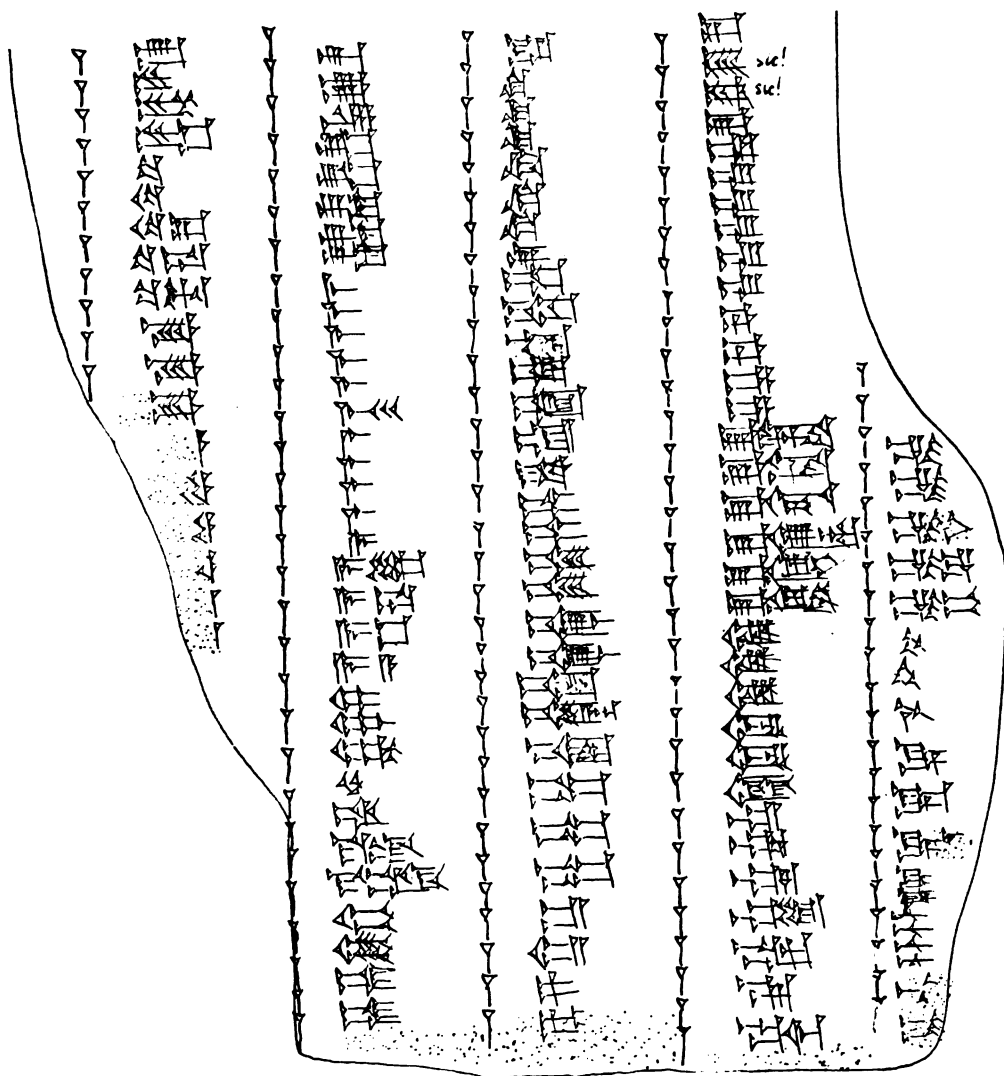
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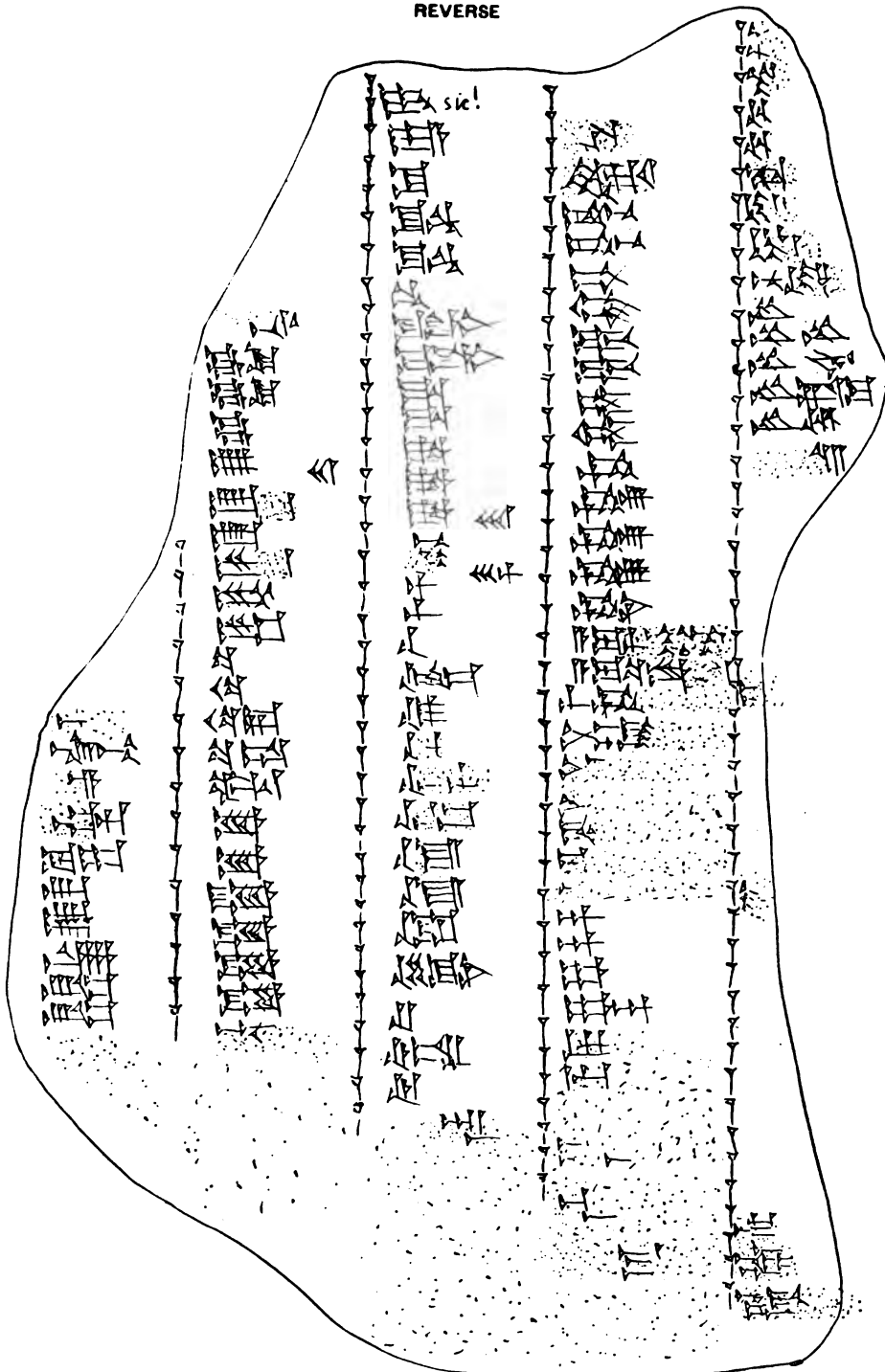


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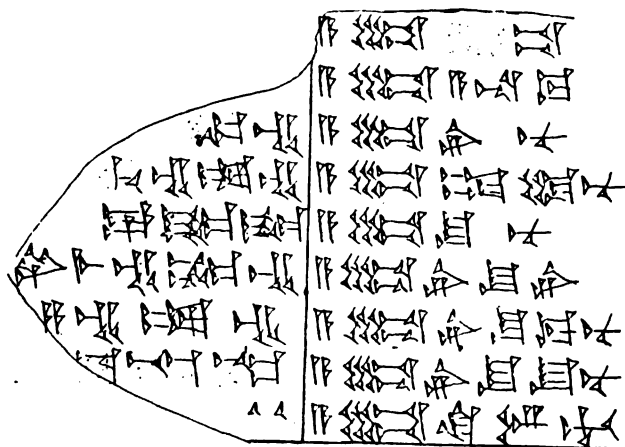


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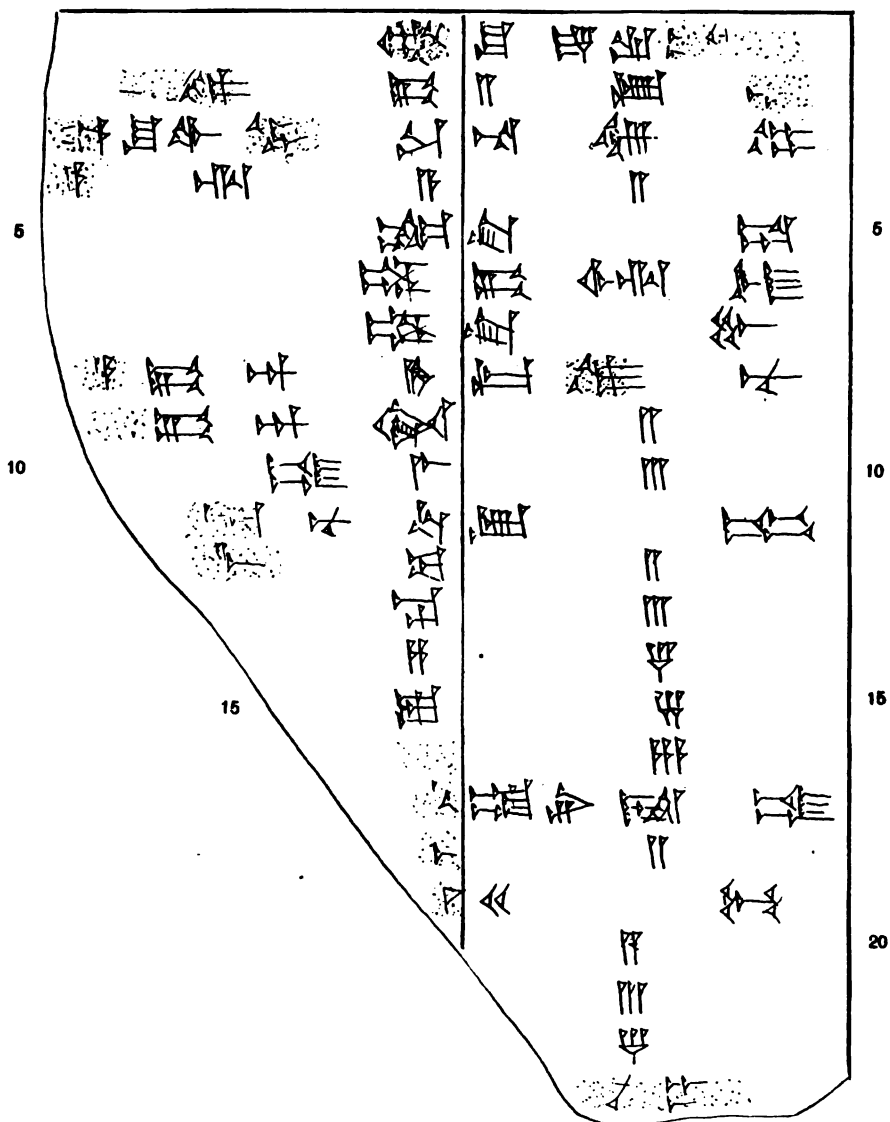
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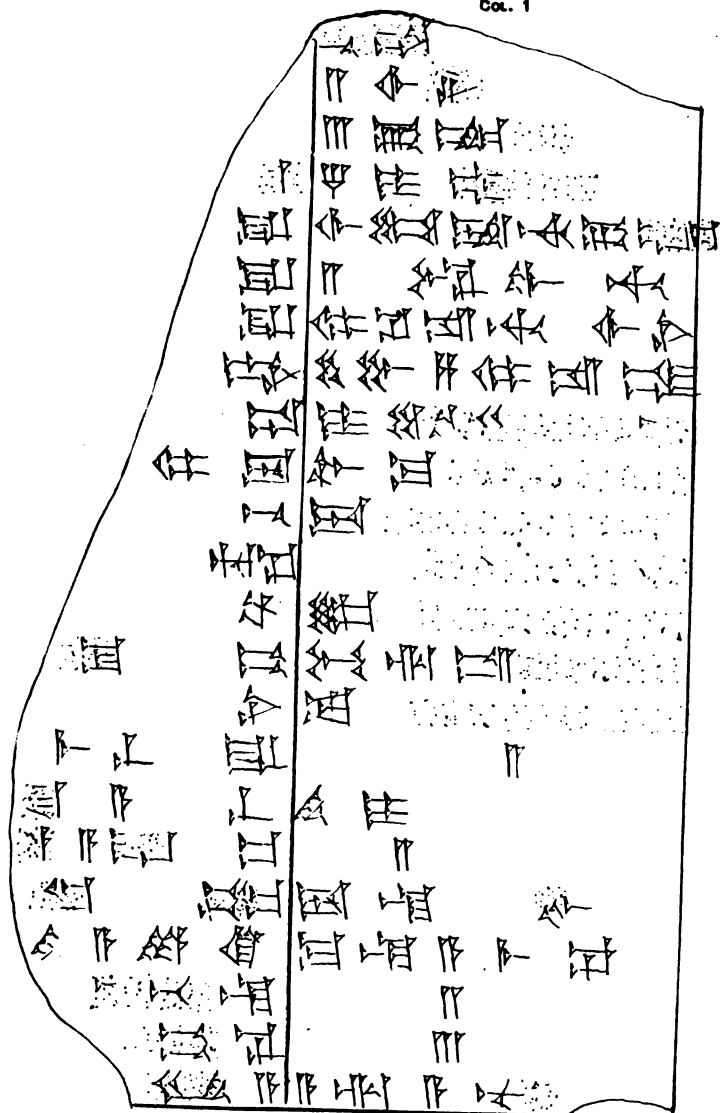
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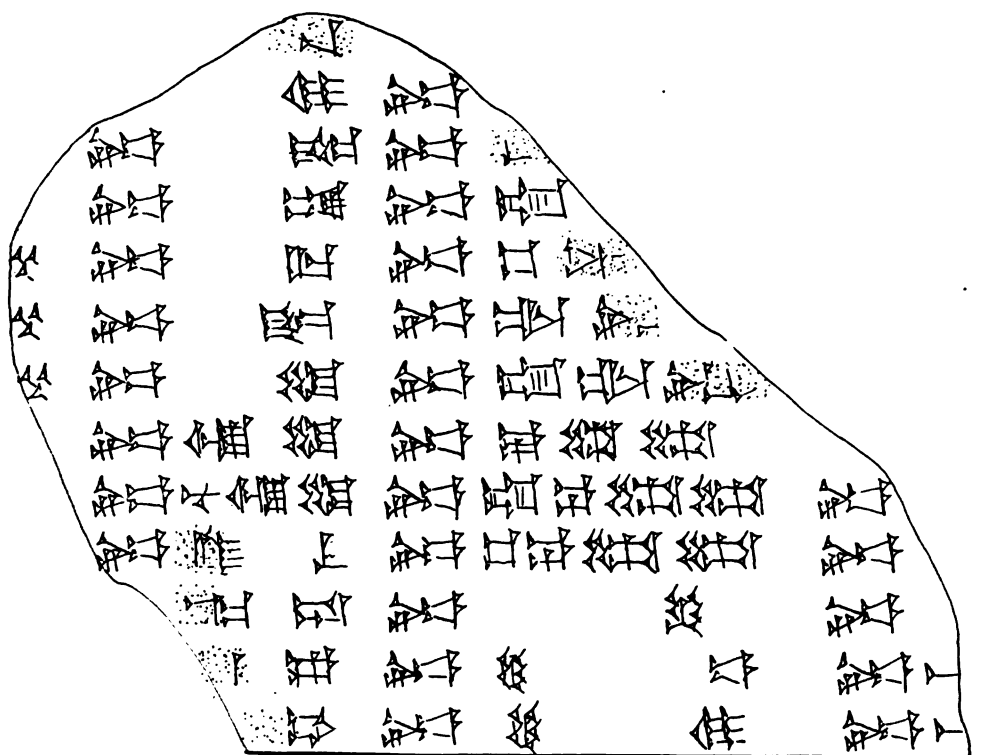
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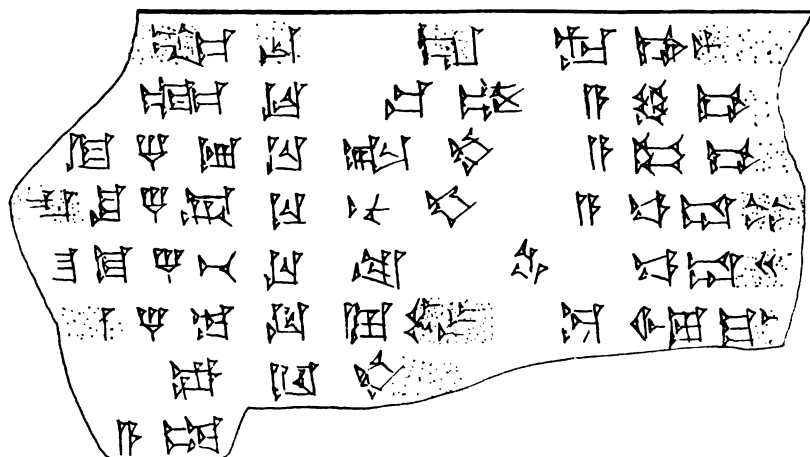
Col. 1



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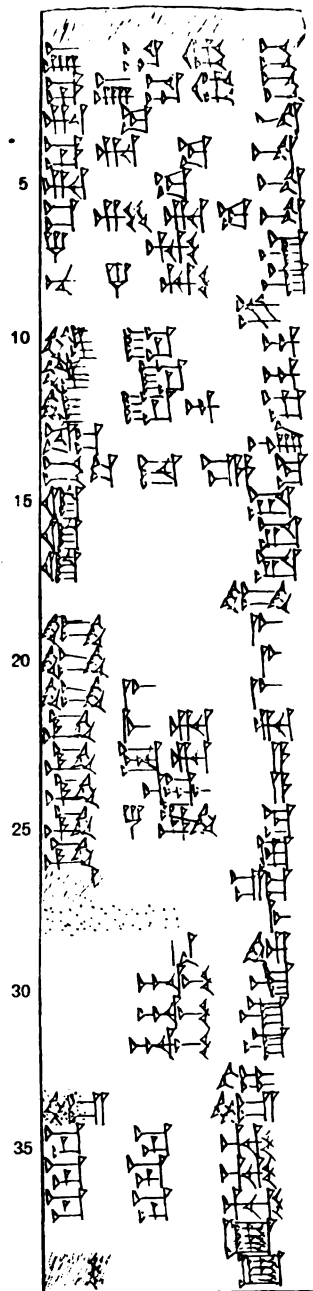


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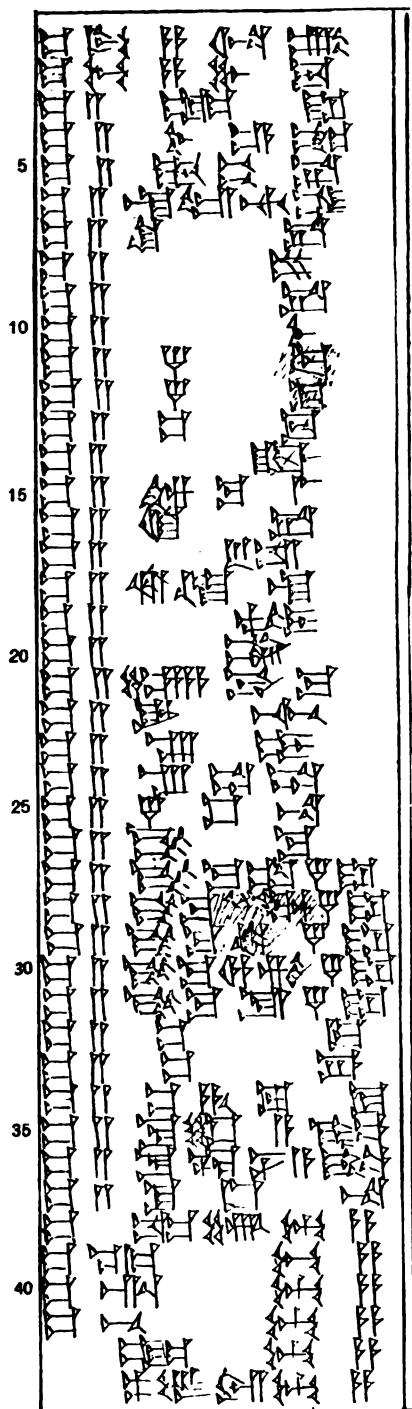
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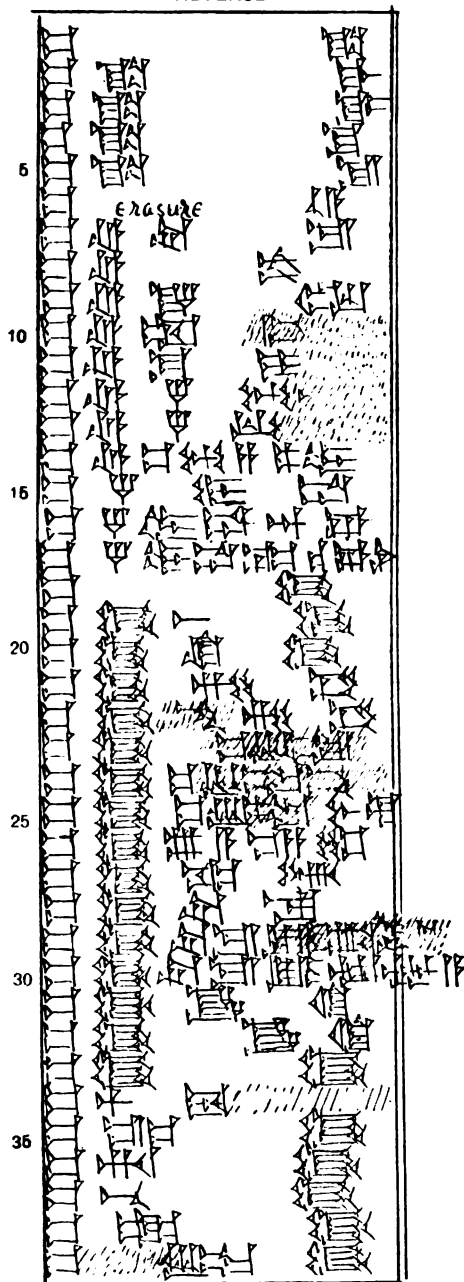
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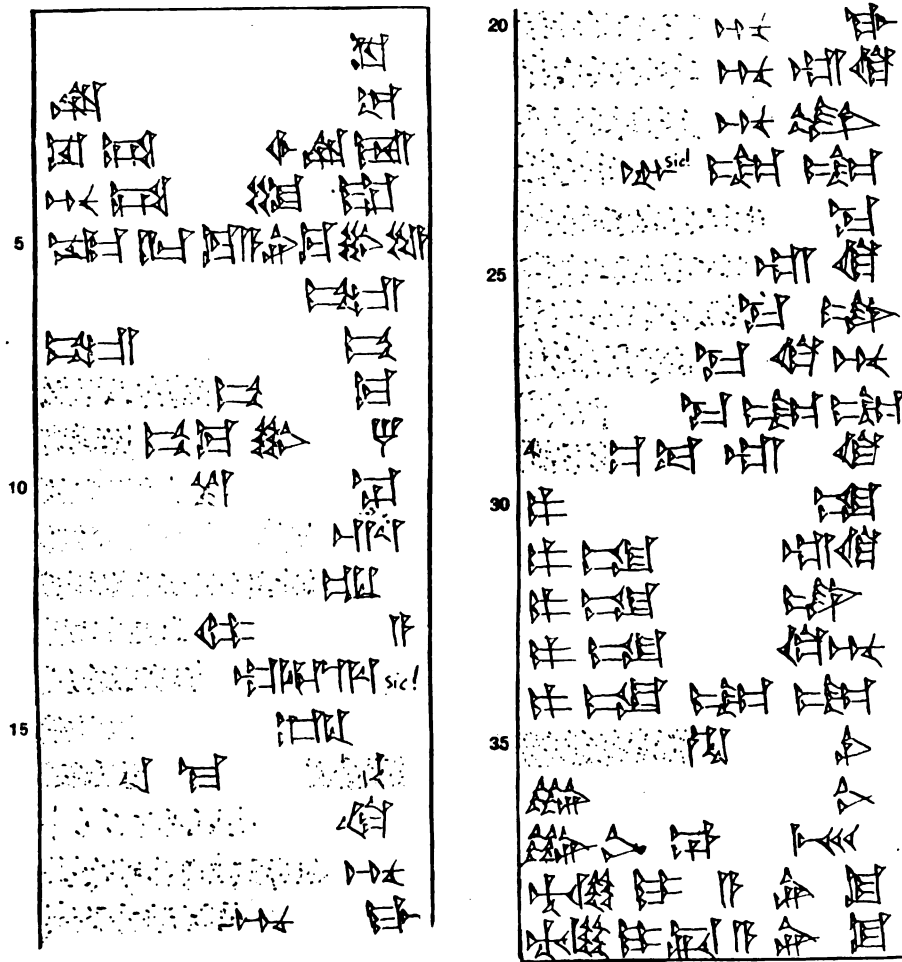
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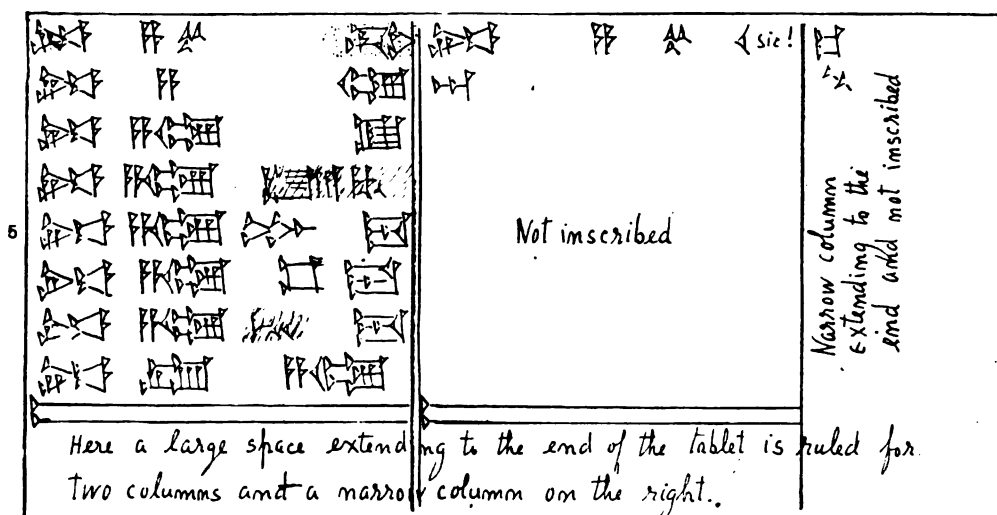
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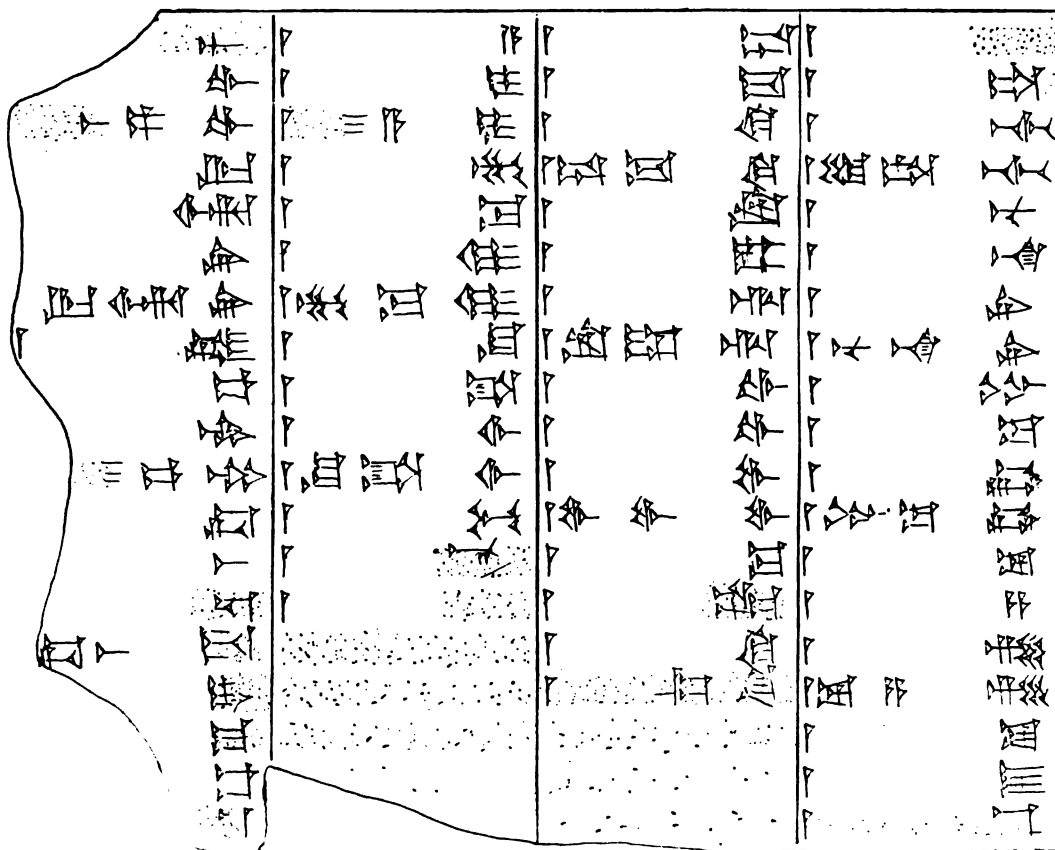
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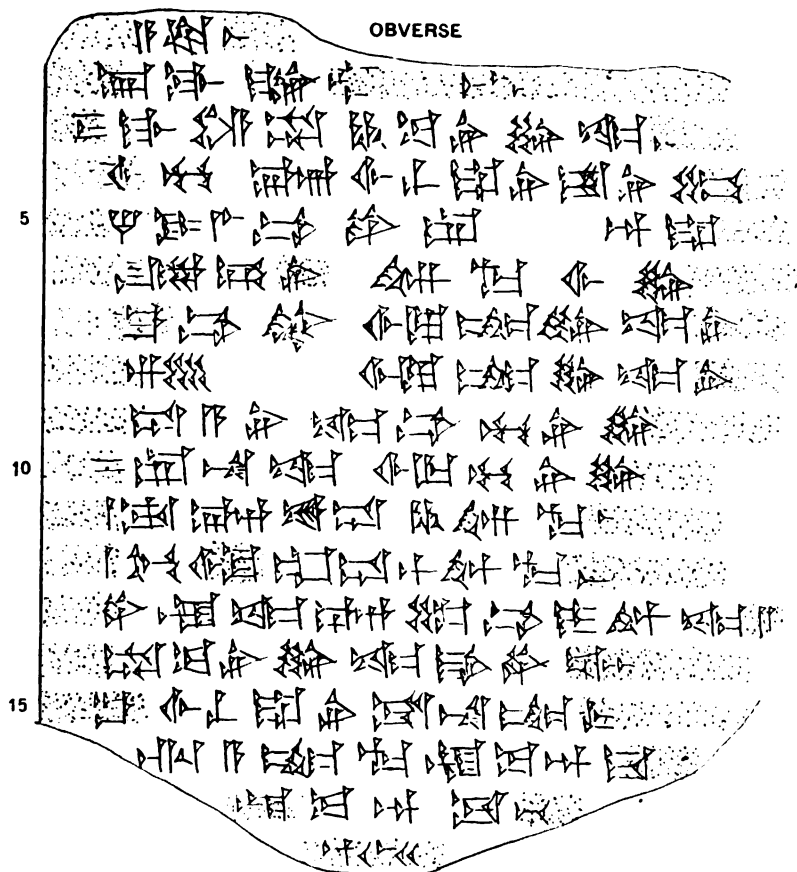


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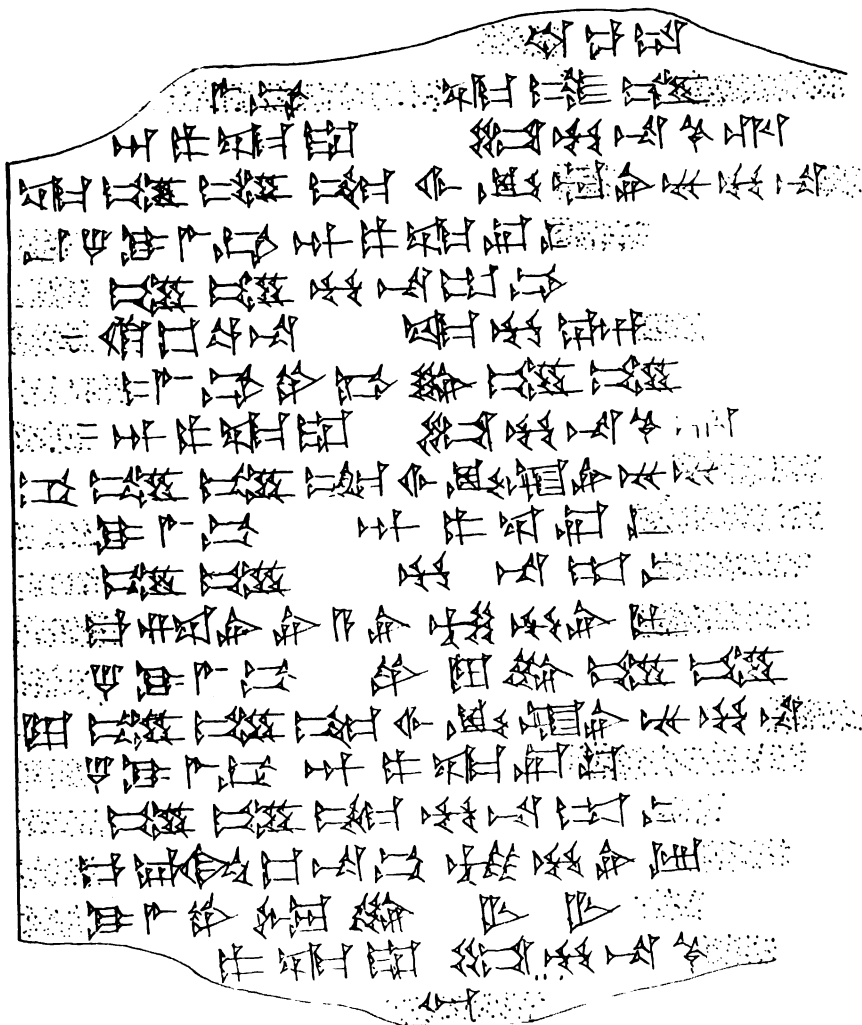
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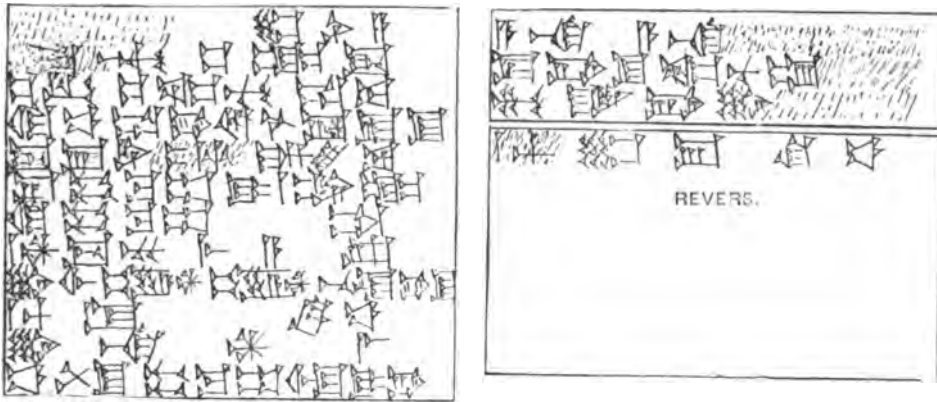
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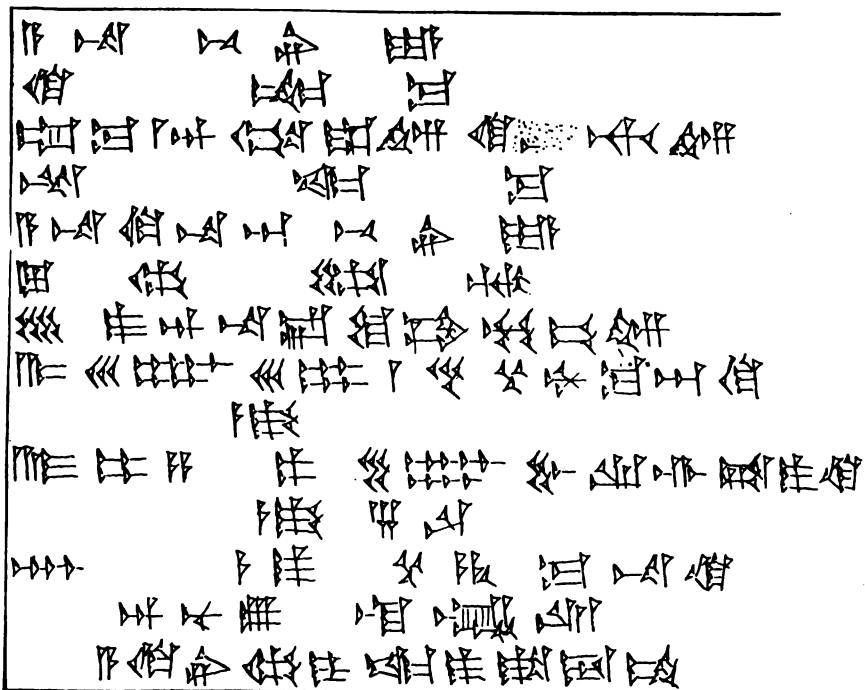
REVERSE

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23



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OBVERSE

Col. 2

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OBVERSE

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ERASURE

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50

REVERSE

Col. 1

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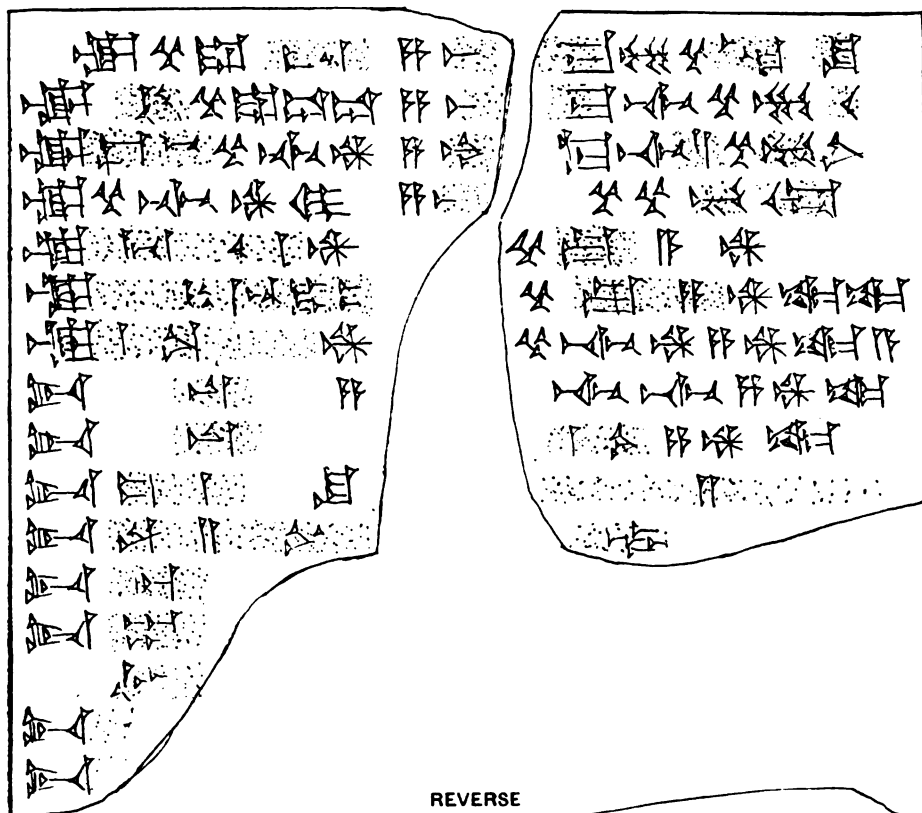
REVERSE

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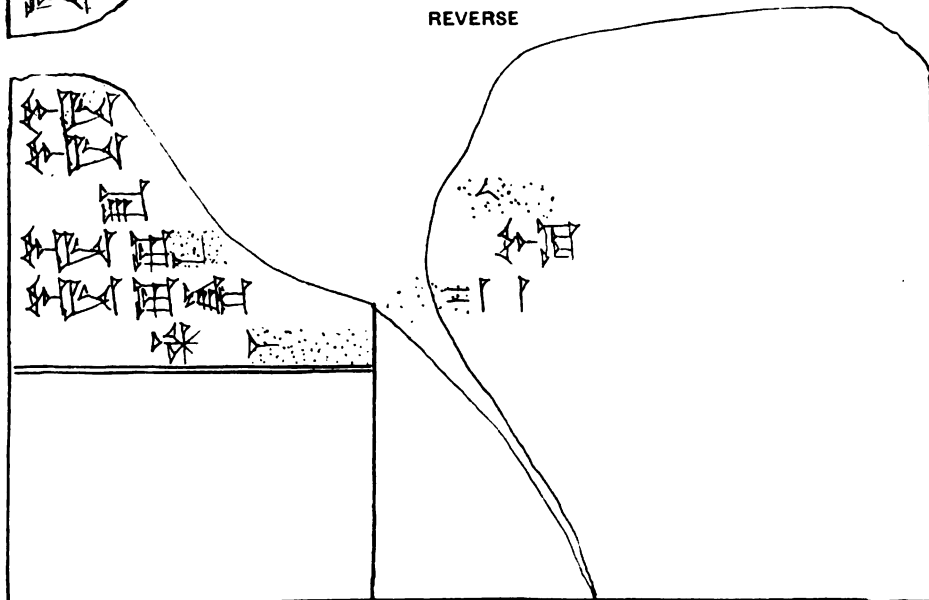
Col. 1

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OBVERSE

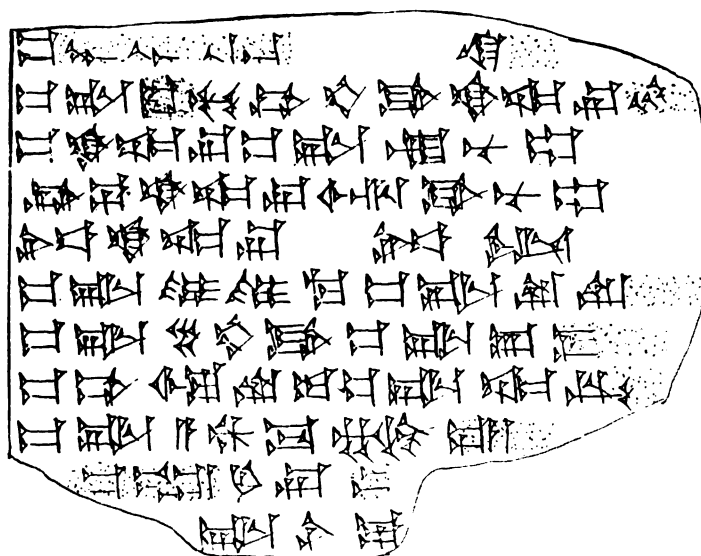


REVERSE



28

OBVERSE

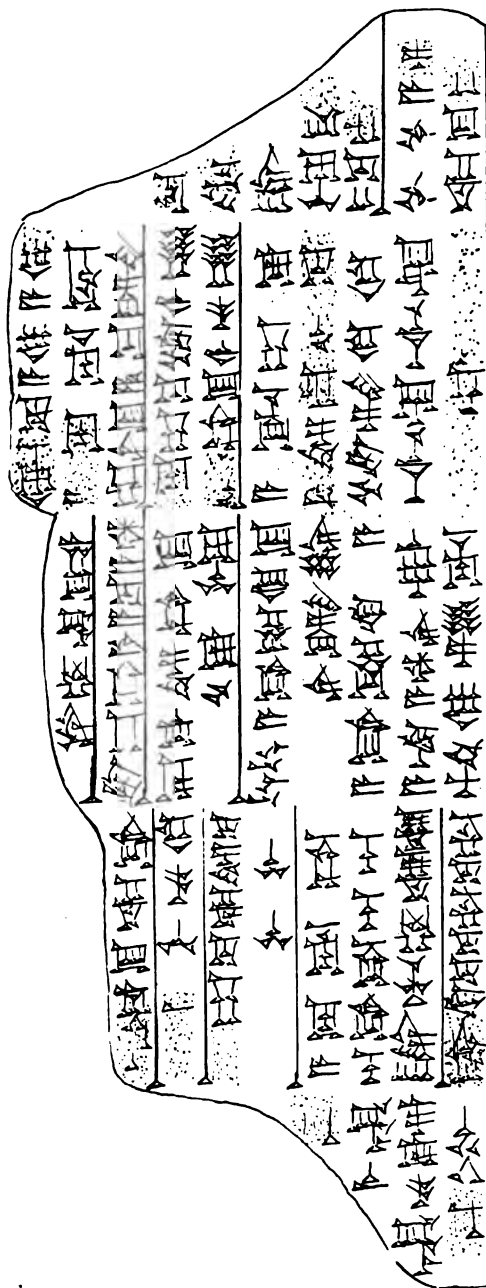


REVERSE



29

OBVERSE



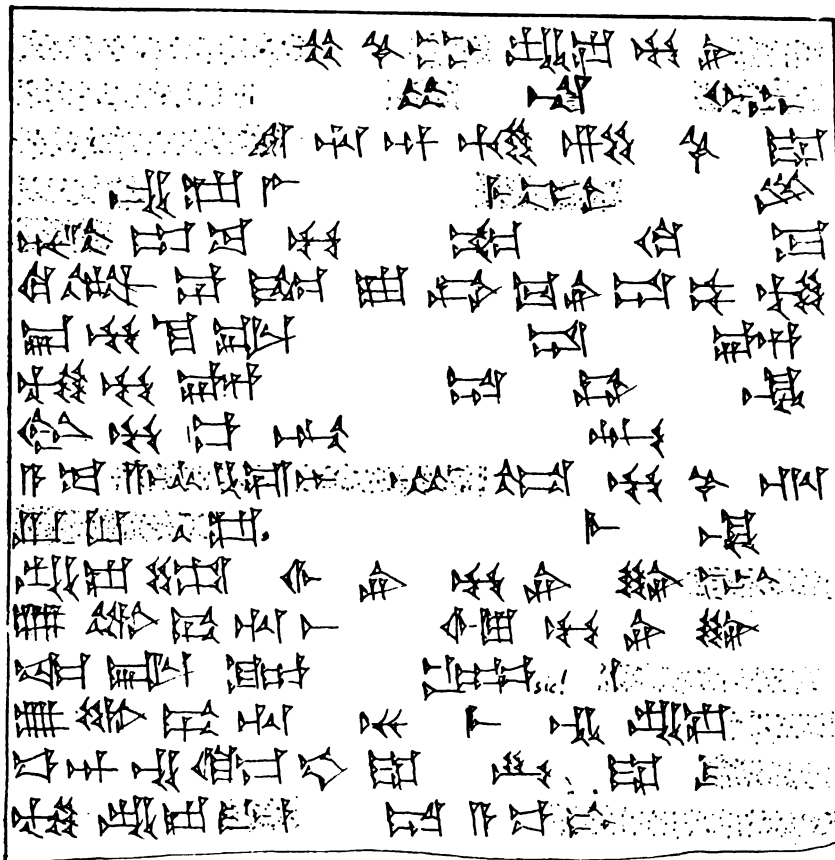
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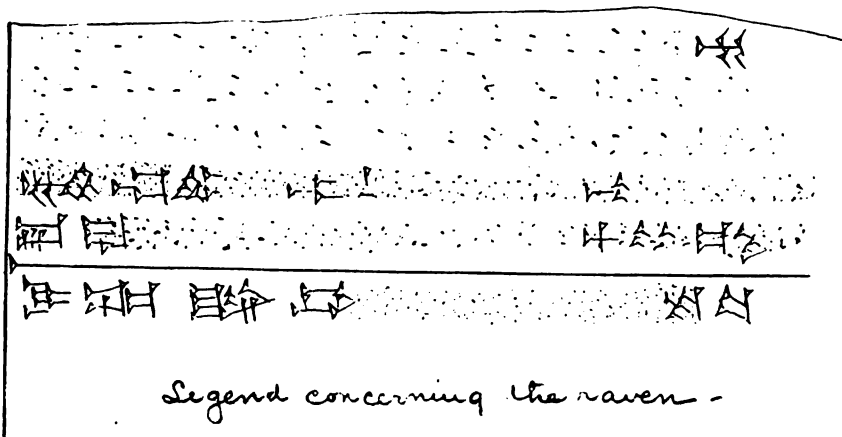
REVERSE

[illegible]

OBVERSE



REVERSE

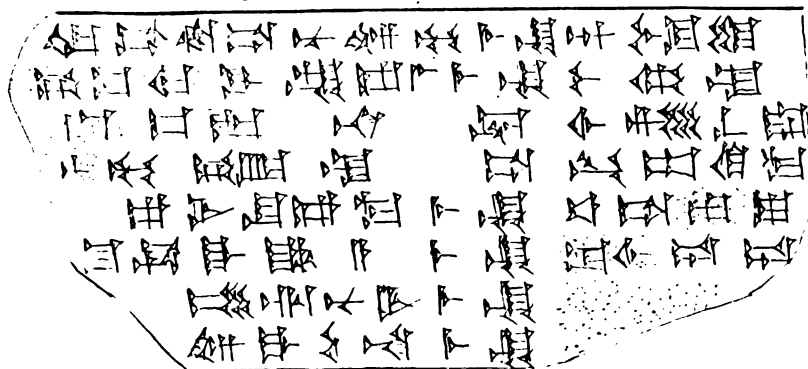


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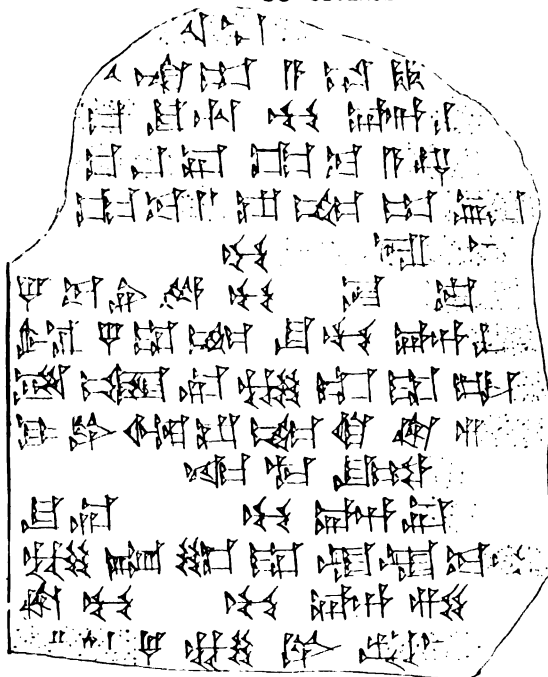
Col. 1

OBVERSE

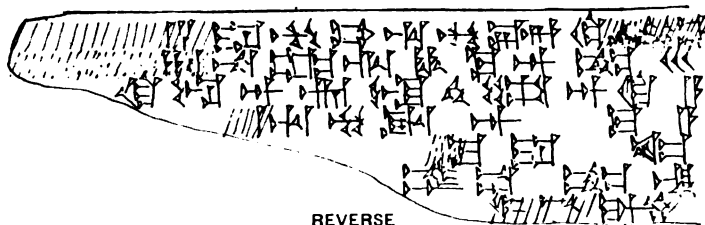
Col. 2



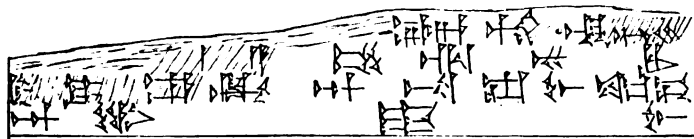
36 OBVERSE



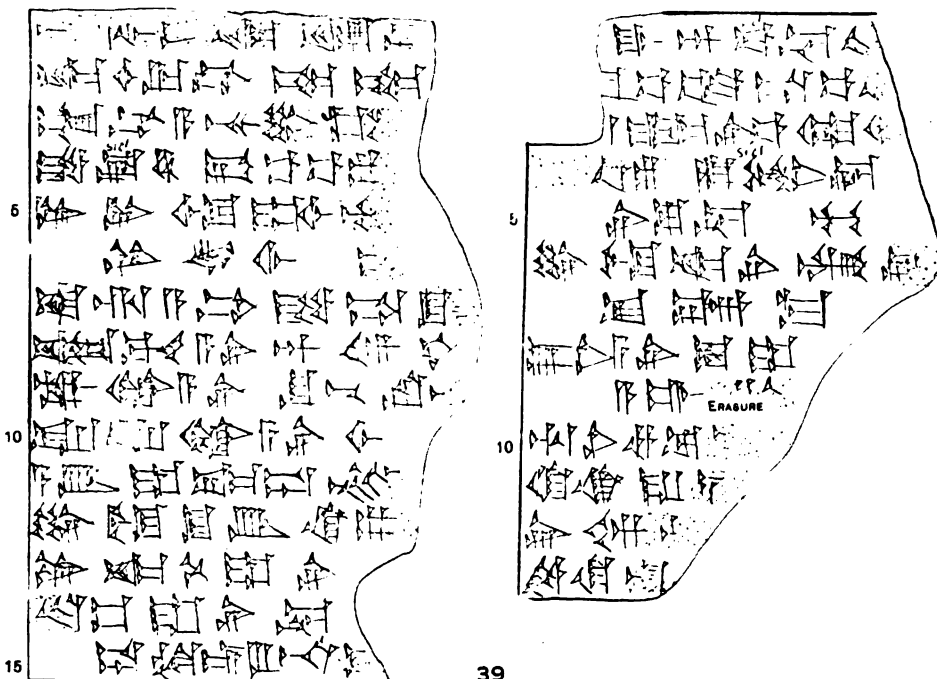
37 OBVERSE



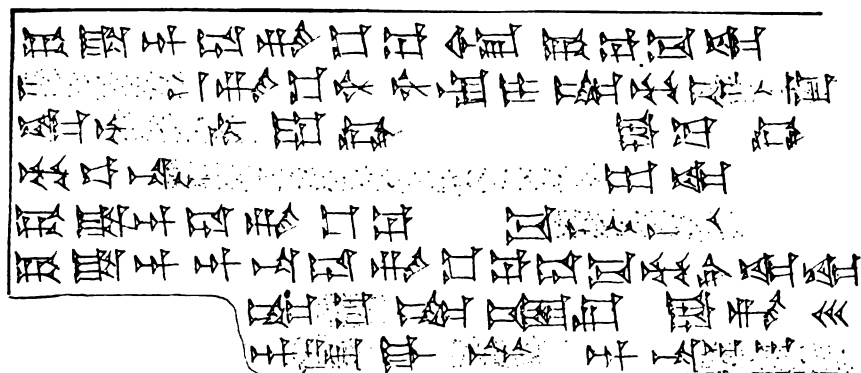
REVERSE



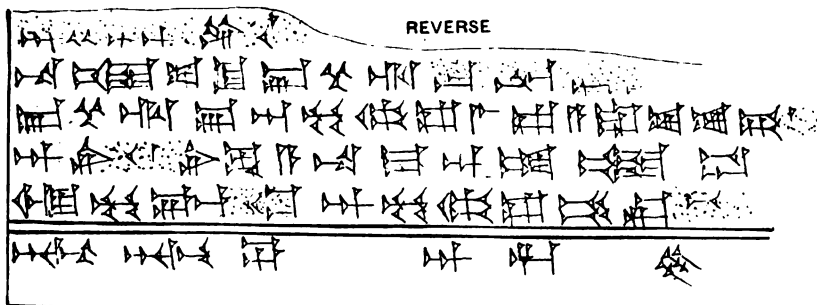
38



OBVERSE



REVERSE



OBVERSE

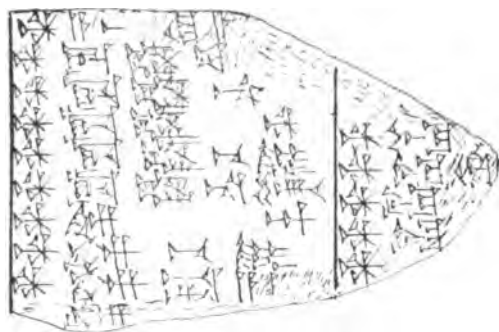
[illegible]

41

OBVERSE

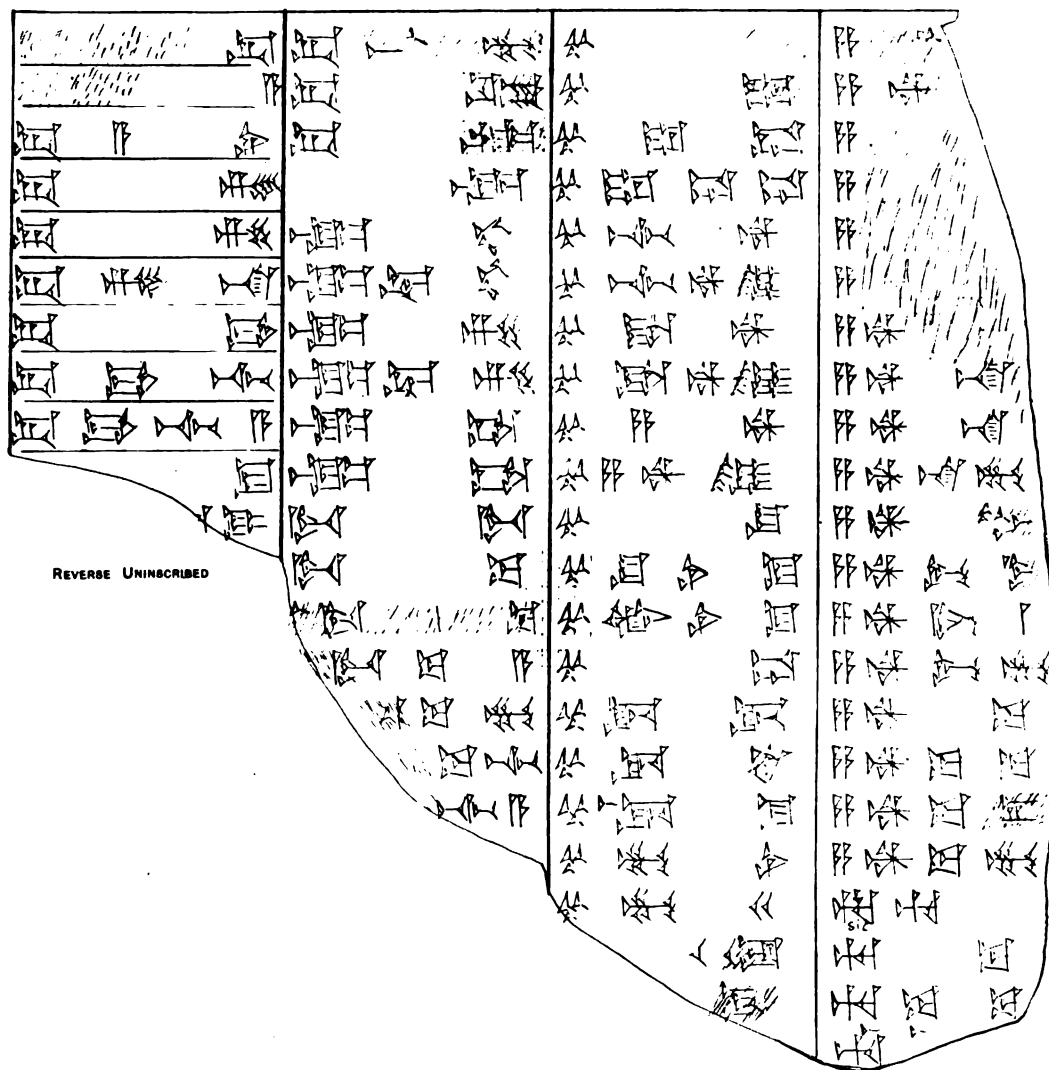


REVERSE



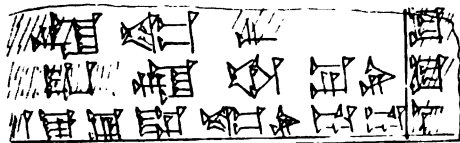
42

OBVERSE

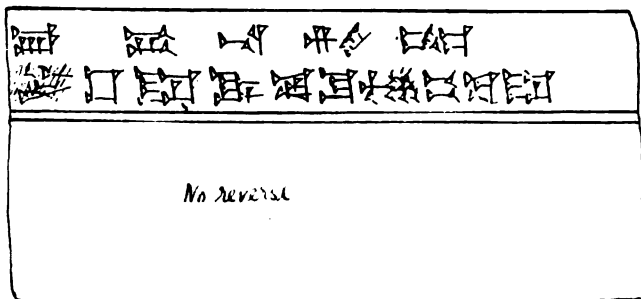


REVERSE UNINSCRIBED

43

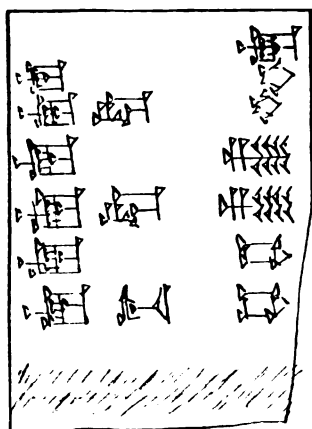


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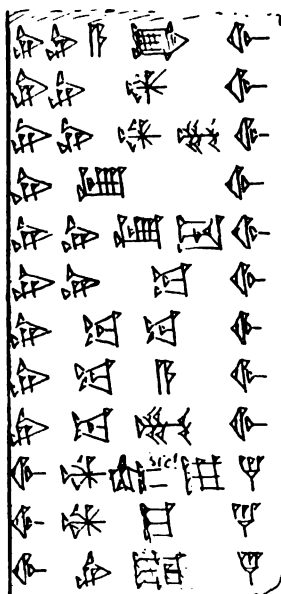


45

OBVERSE

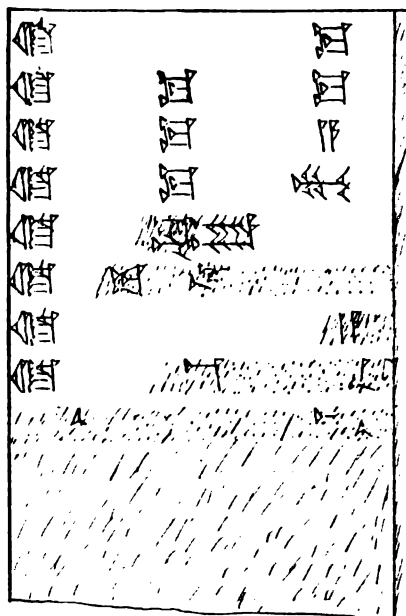


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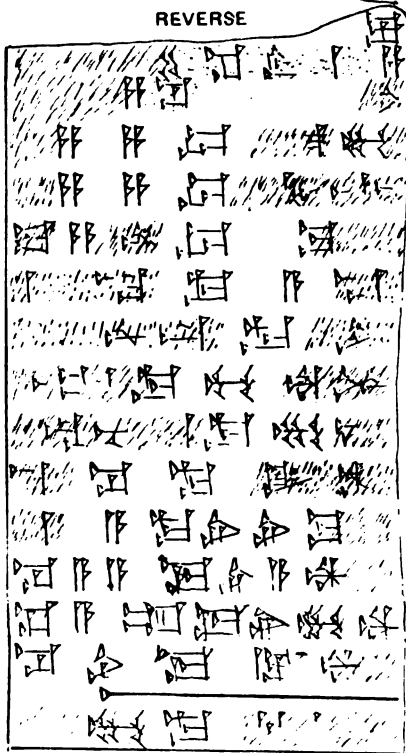


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OBVERSE

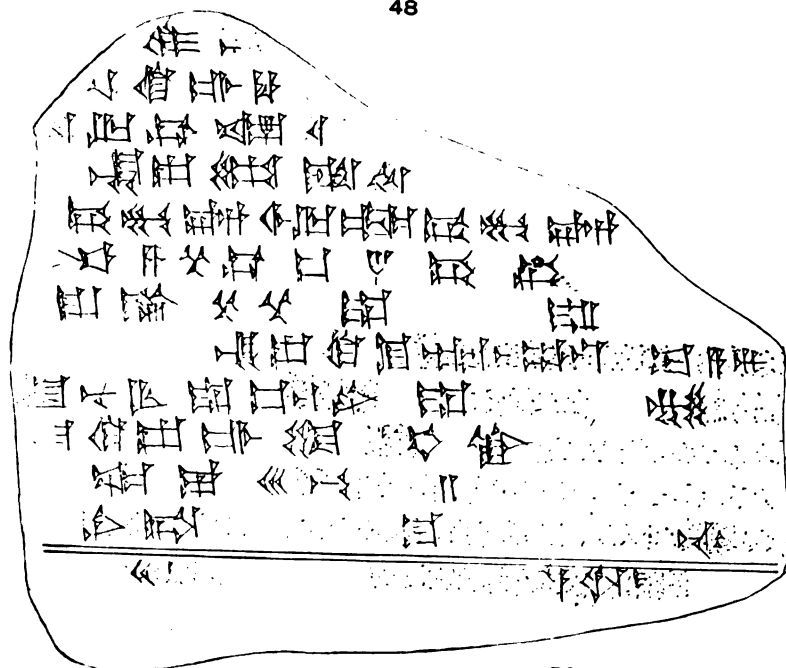


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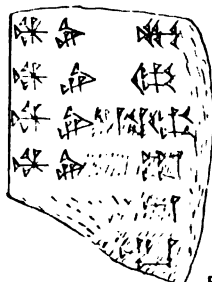
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48

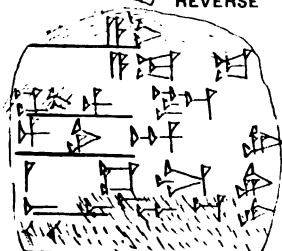


49

OBVERSE



REVERSE



Practice tablet.

50

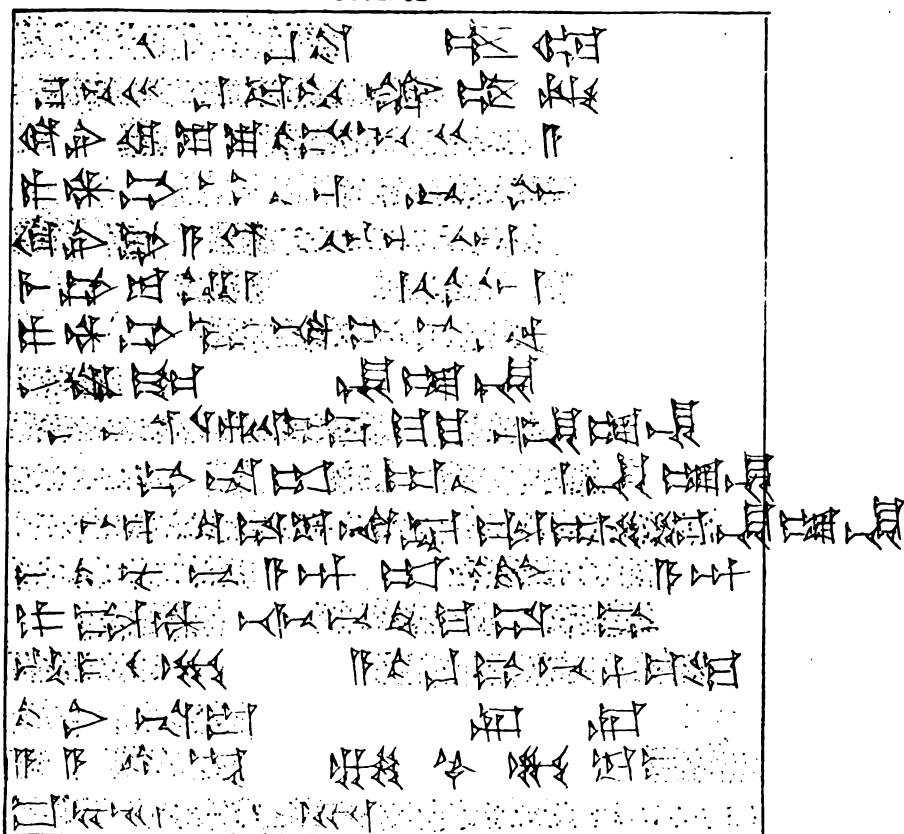
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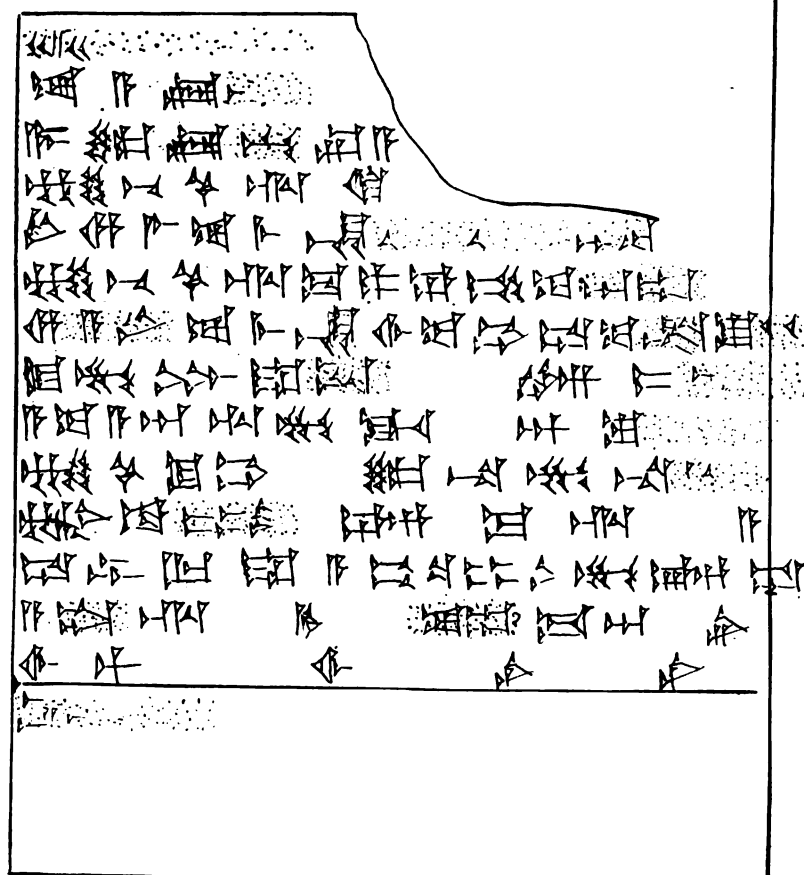
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51

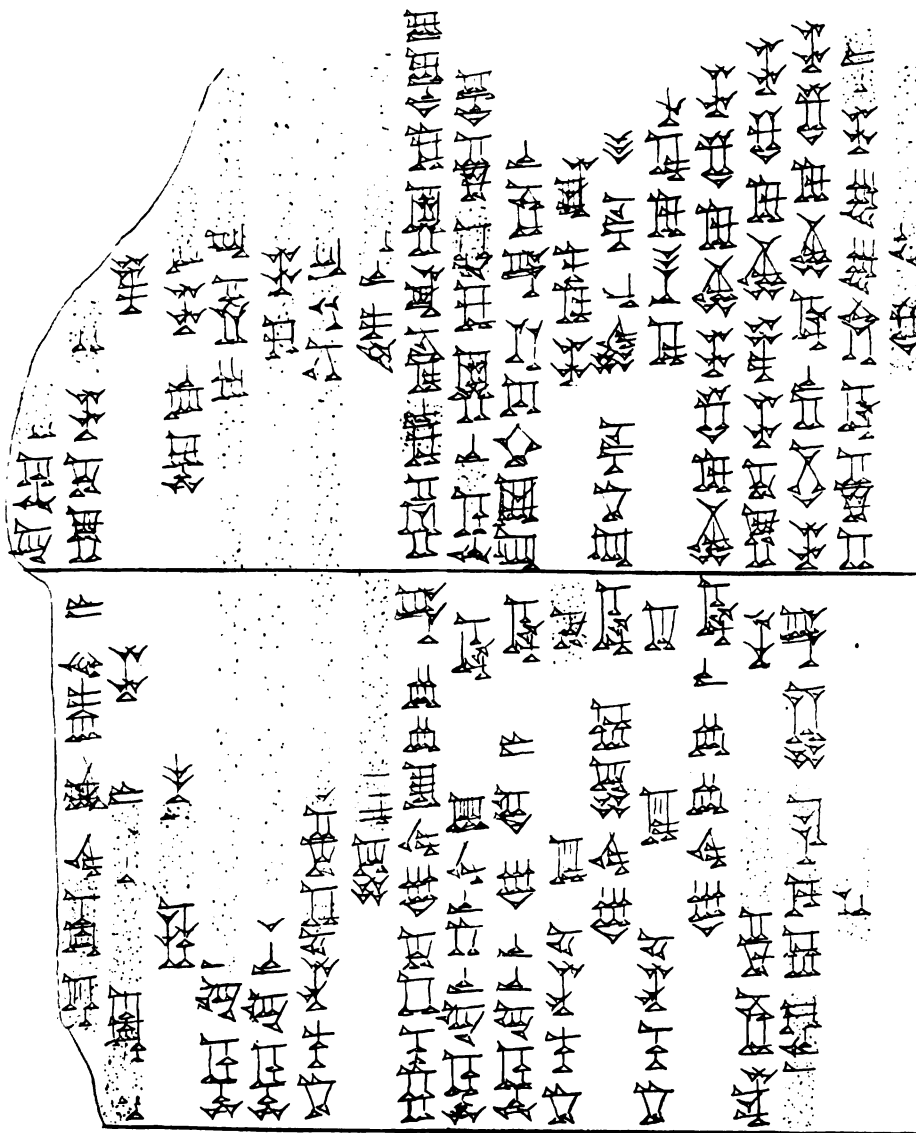
OBVERSE



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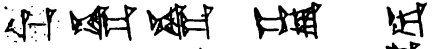



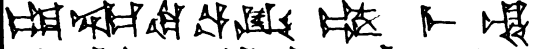
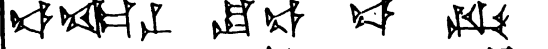



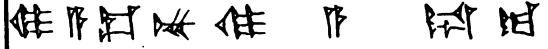
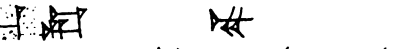
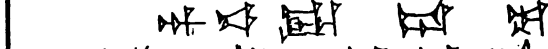
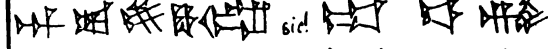
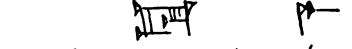



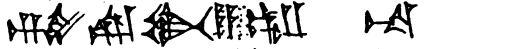




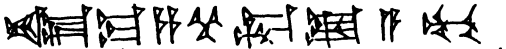

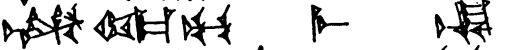

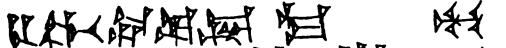










OBVERSE



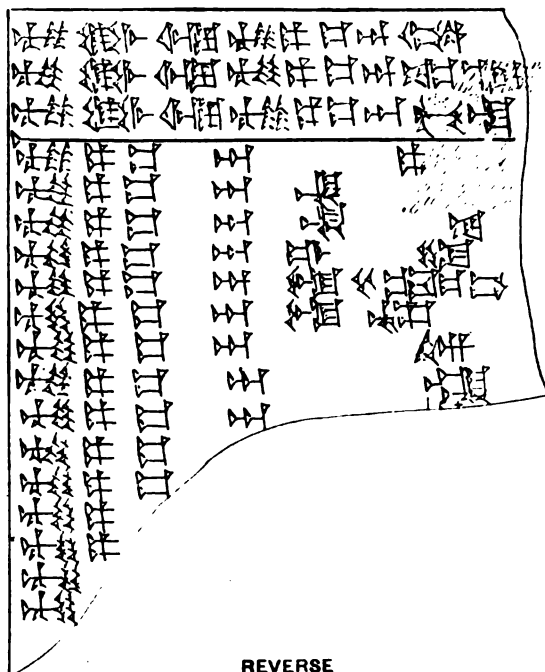
52

REVERSE

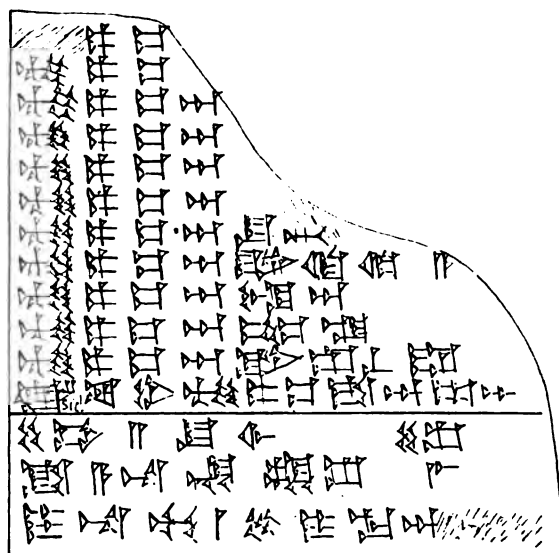
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OBVERSE



REVERSE

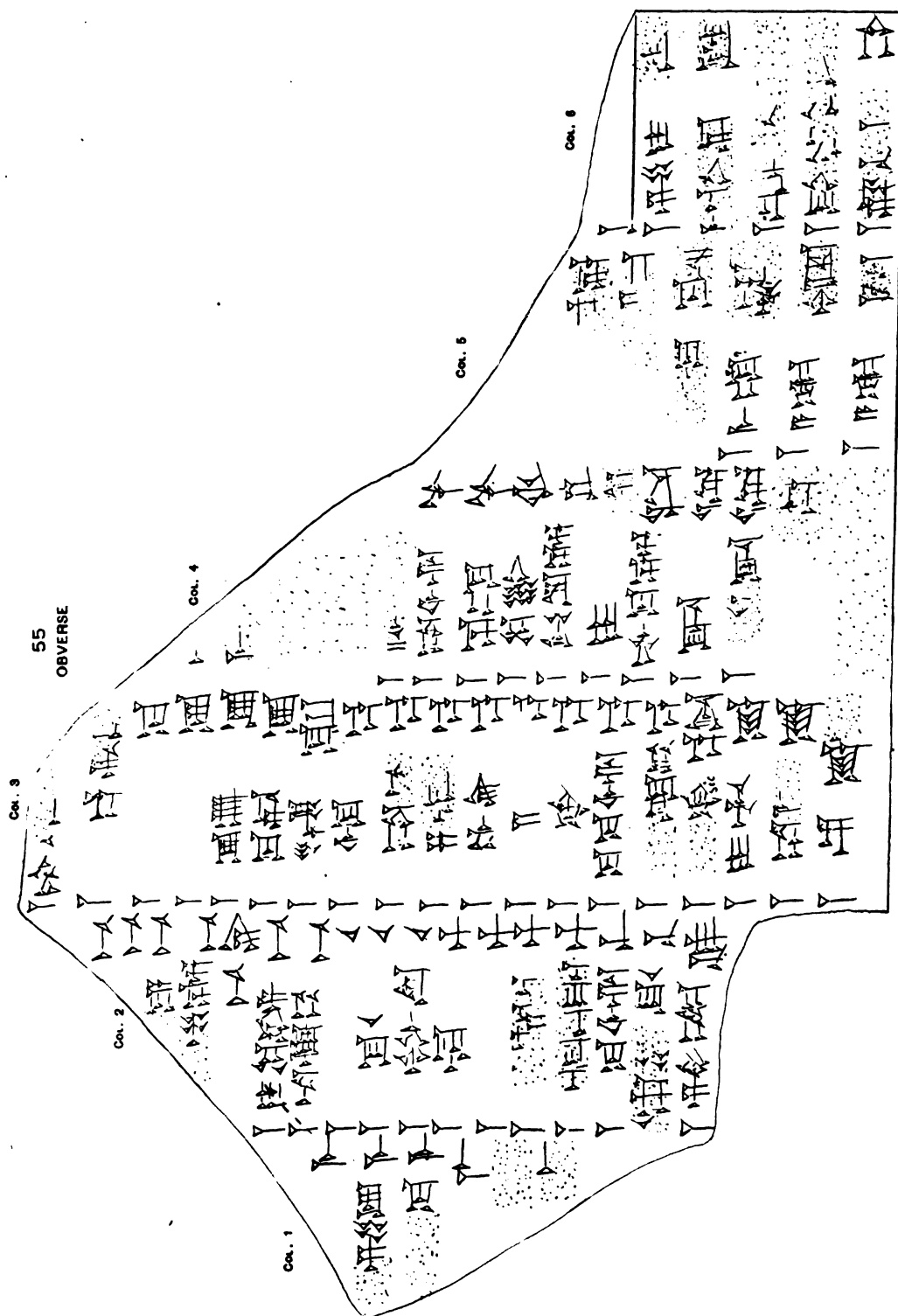


OBVERSE

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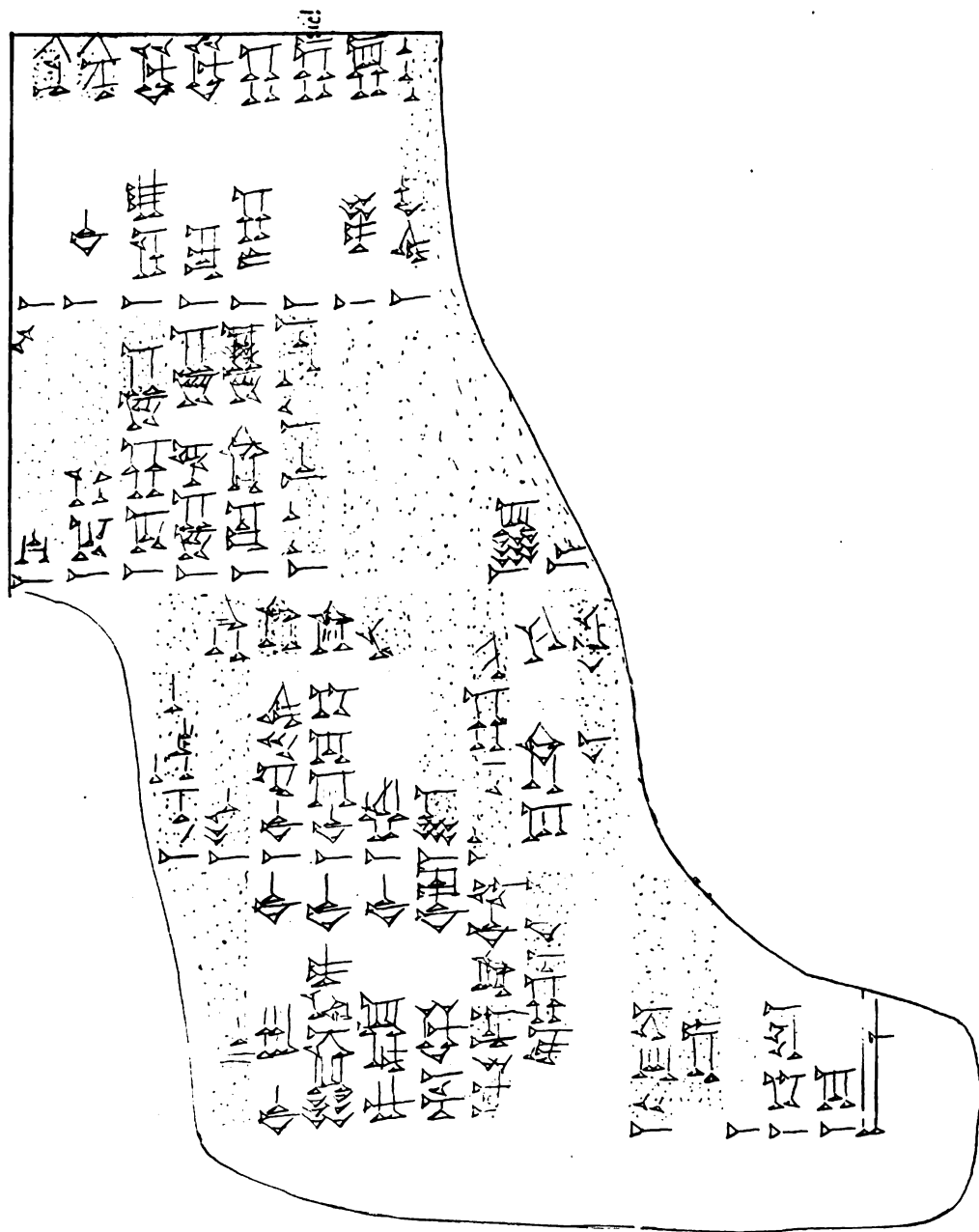
REVERSE





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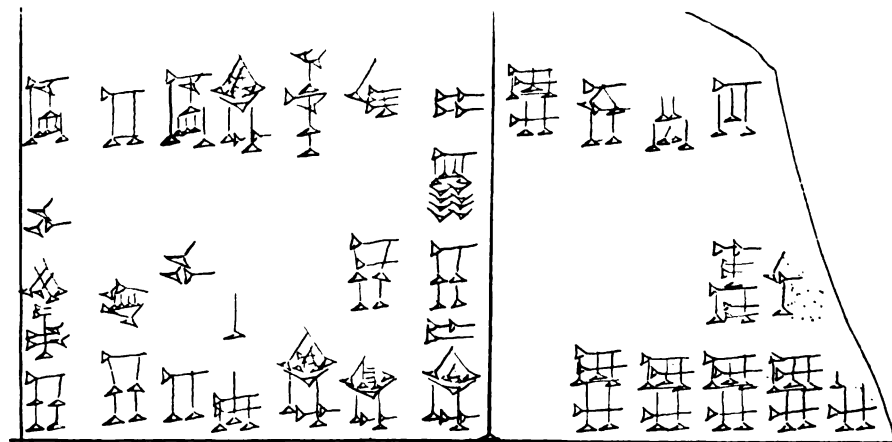
REVERSE



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Col. 3

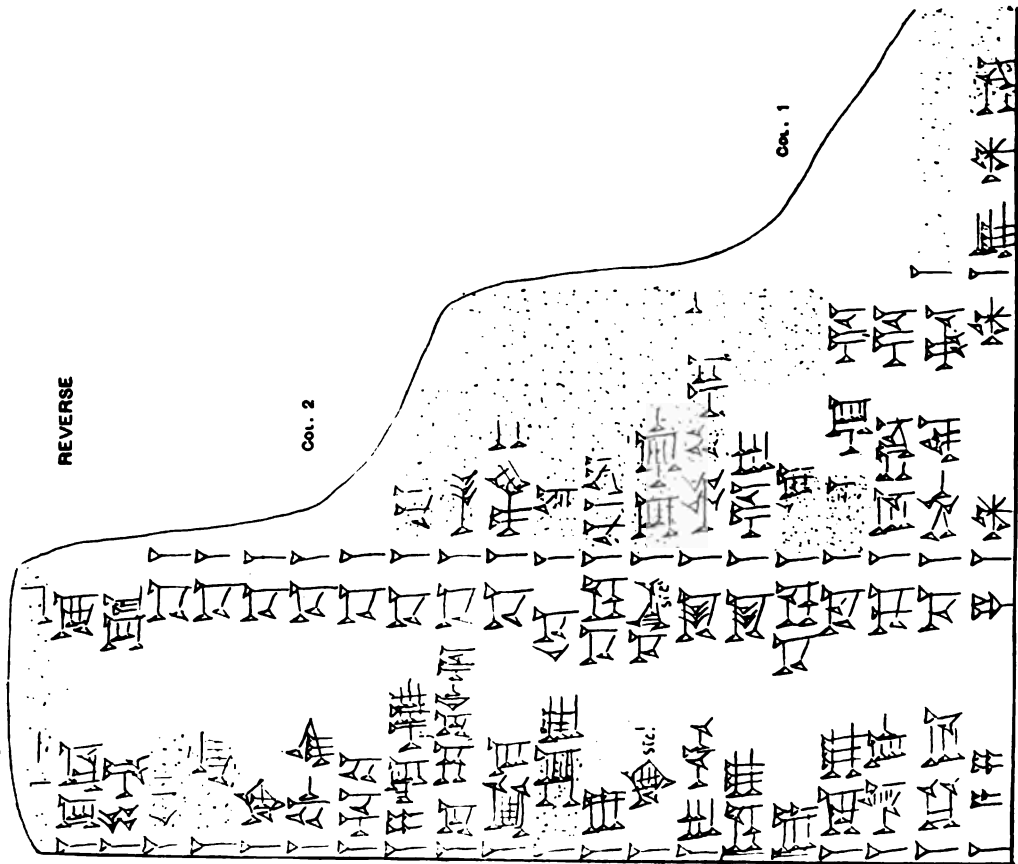
OBVERSE



REVERSE

Col. 2

Col. 1



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PUBLICATIONS OF THE BABYLONIAN SECTION
VOL. III NO. 1

SUMERIAN GRAMMATICAL TEXTS

BY

STEPHEN LANGDON

PHILADELPHIA
PUBLISHED BY THE UNIVERSITY MUSEUM
1917

